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Calvinis

38th year of
publication,
no. 1868,
February 4, 1983

What do you call this game?

These Alliston Christian school children entertain themselves by throwing a wet woolen hat against the brick wall. The hat will stick and two contestants with poles struggle for the honour of taking it down. We are sure that this game has never been played anywhere else in the world. For rules and scoring methods, please contact the young referee standing on the sidewalk. One word of caution: woolen hats do not lend themselves to normal usage afterwards.

Cruel accident takes lives of three young men

Early Wednesday morning, January 19, around 1:30 a.m., three young men were killed in an accident near Calvin College, Grand Rapids. They were Stewart Huizenga from Brandon, Wisconsin, a former student not presently enrolled at Calvin College; Dave Lock, a junior at Calvin College from Burlington, Ontario; and Dave Tamminga from Grand Rapids, a former student not presently enrolled at Calvin College. Dave Lock is the son of Mr. and Mrs. Gerald Lock, formerly from Agincourt, Ontario. Dave Tamminga is the son of Rev. and Mrs. Louis Tamminga, formerly from Willowdale, Ontario.

According to Dean Boender's office at Calvin College, the youths had attended a hockey game and were travelling on the East Belt Line, between Burton and East Brook Drive. While passing another vehicle, Dave Lock's car went out of control and veered off the side of the road into a deep gulley, hitting a culvert. All three were almost instantly killed.

There are no words that can describe the great loss for parents, family and friends.

Let God bring comfort where man cannot.

Reader's Digest attacks church council

NEW YORK (EP) — The Reader's Digest has resumed its attack on an agency of Christian ecumenism, this time alleging that the National Council of Churches promotes Marxist causes. The article also gives a big boost to a little-known critic of the National Council, the Institute on Religion and Democracy, reports the Religious News Service.

The article by sociologist Rael Jean Isaac in the January issue of the Digest charges that the New York-based National Council supports "revolution instead of religion." It encourages readers to support the Washington-based IRD. The Digest, which has been a voice for political conservatism, made similar charges against the World Council of Churches 10 years ago and again last August.

This time the magazine turned its editorial cannons on the American ecumenical organization supported by 32 mainline Protestant and Orthodox denominations. The central thesis is that mainline Christian churches, working through the ecumenical organizations, promote Marxist causes and anti-American sentiments that are a betrayal of the liberal tradition.

The NCC issued a seven-page rebuttal, charging that the Digest article distorts the facts and employs other "questionable journalistic practices." The council also objected to the promotion of the Institute on Religion and Democracy, a Washington-based organization that was organized to counter activities of the NCC.

The IRD, headed by United Methodist evangelist Edmund Robb, holds that the NCC tends to support Marxist-backed liberation groups in Third World countries, when a moderate democratic alternative is usually present.

The Digest gives prominent play to the IRD. Halfway through the six-page article is a boxed announcement headed, "How You Can Help," giving the address of the IRD and five suggestions by Dr. Robb on how members can work within their own denominations to fight the "doubtful causes" perpetrated by the NCC and mainline churches at the national level.

This week:
Edmonton artist p.10
Mississauga pastor p.11

Luther consistent in his anti-Jewish views

GARRISON, N.Y. (EP) - Martin Luther's anti-Semitic or anti-Jewish writings in the early 1540s were consistent with the views he held throughout his life and were not "aberrations" or the "simple products of senility, depression or ill health," according to an historian from Purdue University, West Lafayette, Ind. The harsh polemics of Luther, who died in 1546, "were not a new element in his work or thought. His polemics were angry and abusive from the beginning," said Dr. Mark U. Edwards, who has a doctorate from Stanford University.

"By his own admission, he was an angry man," Edwards told more than 30 theologians, clergy and laypeople at the third Lutheran-Jewish-Roman Catholic colloquim at Graymoor Ecumenical Institute here November 17-18. Edwards said anger was Luther's "special sin" but also it was useful in Luther's writings, prayers and sermons. "Anger refreshes all my blood, sharpens my mind, and drives away temptations," Edwards quoted Luther in one of his writings.

The subject of Luther's anti-Jewish writings seem to be increasingly under examination, especially with many international conferences and symposia planned to mark the 500th anniversary of the reformer's birth in 1483. For instance, a letter to the editor in the November 19 New York Times took issue with the U.S. Postal Service's issuing of a commemorative stamp next year honouring Luther "for his views on the freedom of religion," among other things.

William W. Brickman, a retired professor at the University of Pennsylvania in Philadelphia, wrote: "Luther's views on the freedom of religion were expressed in various writings, including 'Of the Jews and Their Lies' (1543) in which his 'sincere advice' was 'to set fire to their synagogues or schools.'" Luther also wrote that the Jews' synagogues and homes should be razed and their prayer books and Talmudic writings be taken from them. Those virulent passages were used by Nazi propagandists during the 1930s and World War II to justify the persecution of the Jews and the subsequent Holocaust in which an estimated 6 million Jews were killed.

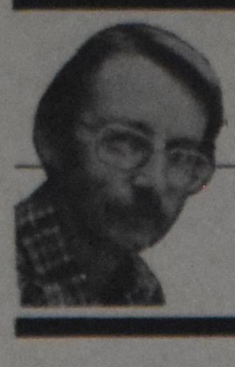
While not excusing Luther from being responsible for his writings, Edwards did put Luther's views in the context of 16th-century politics and theological thought. "Luther indulged in even greater violence and abusiveness in attacking Catholics," said Edwards. Typical of these treatises was "Against the Papacy at Rome, Founded by the Devil" (1545) in which Luther frequently "bestialized" his opponents, "likening them to pigs or asses ... They were all minions of the devil," said Edwards.

"And in the woodcuts by Lucas Cranach, commissioned by Luther near the end of his life, he had the papal church depicted as being from the anus of an enormous she-devil, had peasants shown defecating on the papal crown, and suggested once in a picture that the pope, cardinals and bishops should be hung from the gallows with their tongues nailed alongside," said Edwards.

Luther's attacks on other Protestants and the Turks were slightly more restrained than his attacks against the Catholics, "but no less severe than his attacks on the Jews," said Edwards. A major part of Luther's thinking was shaped by his "apocalyptic vision" of his contemporary world and, near his death, Luther firmly believed he was living on the eve of the Last Judgment, said Edwards. Luther viewed his battle as between God and Satan, with the papacy firmly established as the anti-Christ.

Viewpoint

Our airwaves are monopolized by something



Bert Witvoet

Editorial

According to Interchurch Communication, a group representing the Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United Churches, the grassroots membership of these churches is opposed to having religious broadcasting stations in Canada. Church members say that the American model of religious stations that have questionable fund-raising methods and propagate simplistic interpretations of the gospel should be avoided. Instead the focus should be on improving religious programming for existing broadcast stations.

Interchurch Communication agrees with that assessment, according to Rev. Bill Lowe, Anglican Church representative and chairman of the group. The group presented an intervention at the hearings on religious broadcasting held by the Canadian Radio-television Telecommunications Commission (CRTC) a year ago.

"What we want to avoid is denominational ghettoes," said Rev. Lowe in an interview with *Calvinist Contact*. "We prefer religious programs to be part of a regular spectrum of programs. Let station owners make time available for Christian broadcast groups that represent a significant group in their area. Let churches get together to advise the local stations on what they can do for the station and let them hear from the station what its needs are, the need for quality being one of them."

All of this fits in neatly with what the CRTC wants in broadcasting. According to Canada's Broadcasting Act, Canadian broadcasting systems should provide a "reasonable, balanced opportunity for the expression of different views on matters of public concern." Because of this act the CRTC has denied licenses to all "sectarian" groups. A specific religious body, a union or a political party is not allowed to operate a broadcasting station since it would not provide balance in the matter of presenting different views.

The basic principle in underlying these various statements of government, CRTC and mainline churches is, of course, the democratic principle. Each station should give a type of programming that is representative of the area it serves.

This might not be such a bad idea, if indeed all groups will find representation in the programming of stations. In reality that hardly ever happens. The majority gnerally crowds out the minority, simply because the majority has the power to influence revenues obtained through advertising, and because it itself is often intolerant of minorities.

There is another accompanying problem here.

We all know that our society declares "neutral" anything that does not specifically propagate a view. We would guess that 90% of all present programming is considered religiously neutral. Sports, drama, news, documentaries, game shows, gourmet cooking, children's programs, soap operas, musical programs, educational shows, horror stories, even advertising are all considered non-religious. The remaining 10% (if that much) may be considered religious or "sectarian" and may be divied up among a variety of groups, including Christians, to provide the "balanced" opportunity for different views. If this is going to translate into one Christian program per day, we would be greatly surprised.

Keeping this in mind, we may conclude that the Government, the CRTC and Interchurch Communication are playing right into the hand of the lie of secularism: religion equals god-talk. The rest is what we have in common with all men.

To say no to religious broadcasting stations in Canada may be based on some valid criticisms of American practices. Certinaly gospel type stations that spiritualize life do not provide a satisfactory alternative to secular programming.

But to say no to religious broadcasting that might be able to overcome that restriction is sad. A Christian broadcasting station not limited to one denomination could rely on the cooperation of a number of churches and Christian groups to produce a great variety of programs.

Why should Christians surrender the airwaves to the dominant spirit of our time in all its broken expressions: materialism, pragmatism, erotica, personality cults, sensationalism, sentimentalism, violence, worship of science and technology, individualism, collectivism; in short, all the false ideas and practices that lace the so-called neutral programs that make up our daily radio and television fare?

As Dr. Paul Marshall put it a few years ago (*Vanguard*, Sept. - Oct., 1980) "Our airwaves are certainly being monopolized by something, and the CRTC is committing itself to preserving this monopoly and providing it with the masquerade that it is 'non-sectarian.'"

It seems that Interchurch Communication, representing the mainline churches of Canada, is also committing itself to the preservation of this monopoly.

YPS, take me to your leader

Keith Knight

Off the cuff

Whatever happened to the Young People's Society? Sure, it's still there and some young people still go, but it isn't what it used to be. (Why do I suddenly feel old?).

How many consistories and parents don't spend hours agonizing over the plight of the youth, especially the role and function of the YPS?

The problem, as you and I both know, lies in the lack of leadership. Not that many years ago, YPS consisted of those ranging in age from 16-25. Those in their 20s usually provided the leadership and the biblical knowledge. The young and the old matured together.

Today YPS consists of those 15-18 and a newly created category, Young Adults, takes in those 19 and older. As a result, YPS generally lacks leadership and is often reduced to a social hour for the youth of the church while Young Adults encounter more meaningful Bible study and better discussions.

The Young Calvinist Federation is being encouraged by some leagues (districts) to have the age for Young Adults raised to start at 21 rather than 18. This would give YPS groups much needed peer leadership. That move on the part of some has received high praise at classis meetings.

For the youth of the church to grow and to mature they need strong leadership. Such leadership is more readily found among those who are in their late teens and early 20s.

Young adults are understandably reluctant to return to the YPS settings. They are asked to give more than they receive. And yet, isn't that what the church is all about: giving?

Young adults might claim that they are too old for YPS. That is hard to believe. One of the most warmly received youth elders I have known was Anton Lammers from Hamilton, who died in mid-January. He was 72 and he knew most children in the church by their first names. He served as youth elder while he was in his 60s. He once said that he would rather hang around with young people than with those his own age. They make me feel young, he would say.

Young People's Societies should be reinforced once again with maturing young adults who can provide a bit of leadership and who can inject a sense of eagerness to search the Scriptures and discuss relevant issues for today's youth.

Too many churches have seen their youth programs fall apart. As a result, their social activities often lack responsible focus and usually lead to a lifestyle that lacks Christian perspective. Young adults can play a significant role in providing leadership for those young people who are a bit younger than they are.

Lifting the top age of YPS to 21 will not solve all the problems of youth. Indeed, the process just begins - the process of learning and of gaining insights into various lifestyle issues.

YPS will never be what it used to be. We can be thankful for that! Times, technology and culture have changed. Living in the 1980s presents new challenges to our young people but they need a forum to discuss those challenges and to reflect on our times. That requires a YPS which is vibrant and has strong leadership. Are young adults up to the challenge?

Calvinist Contact

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Letters

Dutchmen not the only stubborn ones!!

It was with pleasure that I read in *Calvinist Contact* that it looks as though the Ontario government may see the light in dealing with the ICS. However, I was a little put off with the closing remark of Gerald Vandezande in the story, that C.T. McIntyre was becoming a good Dutchman in his stubborn defence of his views.

I would point out that anyone with the name McIntyre which indicates either a Scottish or Ulster ancestry needs no lessons in stubborn defence of his religious views. For the benefit of those who agree with Vandezande's remark, may I point out that since the late thirteenth century, Scots have been quite stubborn in this activity.

It was in 1301 that they started battling with the papacy which was attempting to make them submit to the English. When the Reformation came, Scots were among the first involved, and under the leadership of John Knox and others they battled both Queen Mary and James VI. Then in the 17th century it was the Scottish Covenanters who led in the fight against Charles I, and who suffered greatly under persecution by Charles II and James II, until the latter was overthrown and William of Orange took his place on the British throne.

In the 18th century there was a longdrawn battle in the Church of Scotland over the question of patronage, but which was really the conflict of evangelicals against "moderates." This carried on into the 19th century resulting in 1843 in one third of the Church of Scotland walking out and forming the Free Kirk, only ten years after the Dutch Afscheiding, but more than forty years before Kuyper and the Doleantie pulled out of the Hervormde Kerk to form the Gereformeerd Kerk.

No, the Scots or the Scots-Irish do not need to become Dutch to show that they are prepared to stand up for their Christian convictions when faced with a domineering political or ecclesiastical government.

I might add that it was largely because of stubborn Scottish opposition that the move to make the Church of England the established church of Canada, failed.

W. Stanford Reid,
Guelph, Ont.

Sure, Mr. VanderKloet, if you want to be persnickety ...

I'm saddened and dismayed by the remarks made by Mr. Ed VanderKloet and quoted in your front-page article "Catholic bishops call for a new econmic model."

Mr. VanderKloet disagrees with the bishops' analysis of our economic malaise. His reasons deserve our attention, not because they're helpful to the discussion swirling around the bishops' report, "Ethical Reflections on the Economic Crisis," but just the opposite, because they detract from what could prove to be a worthwhile dialogue — worthwhile for the church and for society at large.

In general, Mr. VanderKloet's comments are best characterized, charitably, as too fastidious. They're not wrong in themselves, I suppose, but they betray someone who's trying desperately to be extremely careful and precise, all the while missing out on the wider vision and the clear call to a just and caring economic order.

First, Mr. VanderKloet charges the bishops with "applying a Marxist analysis." I'm not sure exactly what he means by that; I have my ideas, but it's far too broad a term to know for sure. But that's not what's most disturbing: it's his use of the word "Marxist." A loaded term in polite company. By using it he seems to be less concerned with the substance of what the bishops are saying than with relegating it quickly to the garbage pile of other left leaning theories. We all know it's sudden death for anyone branded "Marxist", especially in church circles, and Mr. VanderKloet knows this too. For him to say this about the bishops' sincere and honest attempt to pull us up short and examine our assumptions, for him to say this is to throw their argument out of contention straightaway. It's also incredibly unfair of him to do it. How are they going to get a fair hearing if we cast them off so cavalierly? And even if their analysis is Marxist, does that make it valueless? I think not.

Secondly, and surprisingly, Mr. VanderKloet charges that the bishops' statement "negates the reality of a collective greed which characterizes our society." This too is unfair and untrue, on both counts of the meaning of "negate": that the bishops deny the truth or existence of that "collective greed," or that they just don't take it into account and thereby make it ineffectual.

It's strictly and fastidiously true that they don't mention "collective greed" in their statement but, surely, only the blind-of-eye or the hard-of-heart could miss the clear and unmistakeable intent of their message which was that our society is so terribly concerned with generating wealth and getting things that it has got everything out of wack. It has forgotten the poor and the suffering in its drive to greater wealth. The bishops say: "As Christians, we are called to follow Jesus by identifying with the victims of injustice, by analysing the **dominant attitudes** and structures that cause human suffering ...." In my mind, "dominant attitudes" (which I've emphasized in the quotation) could refer nicely to "collective greed." But Mr. VanderKloet doesn't seem to want to be that charitable to the bishops.

Thirdly, and even more incredibly, Mr. VanderKloet notes that "structural problems are not the sole cause of economic disorder. Collective greed is the greater cause." Put aside for the moment the truth of this statement — for it is true. What Mr. VanderKloet is doing is criticizing the bishops for taking note of structural evil, something the Reformed tradition is rightly proud of stressing from time to time in contrast to other traditions that tend to locate **all** evil at the personal level. Surely he could find a good word to say to the bishops for this: a simple "Hear! Hear!" perhaps? Sure, it's not correct to single out our institutions to take the blame; personal evil and greed have to be recognized; repentance is called for. But can't we at least give credit where credit is due? Can't we encourage and promote rather than criticize and complain because they put their analysis differently than we would, or because they haven't shaved it as closely as we might want?

And finally, Mr. VanderKloet condemns the report to oblivion by saying: "There is no genuine prophetic testimony in calling the whole nation to repentance." I strongly disagree with this assessment. Sure, if you want to be persnickety again, there is no explicit call to repentance: but it is implicit throughout the document. You can't help but feel it. And I think that is why many people feel angered by it; they don't want to accept personal responsibility for what is happening; they'd rather give that over to impersonal "market forces."

As for its supposed non-prophetic nature, I again can't agree with Mr. VanderKloet. This is a Word from the Lord — not complete in all its details, perhaps, but there nonetheless. It's in their call for justice, for the primacy of work over machines and sterile productivity.

In summary, I think Mr. VanderKloet has done the bishops and the rest of us a disservice. Rather than pick at the details, can't we all pull together on this? Can't we for the moment ignore the fact that not all the details are the way we might like them to be, or that the doctrines aren't stated or assumed the way we think they should. Otherwise, don't we run the risk of being charged by our Lord:

> "You will be ever hearing, but never understanding;
> you will be ever seeing but never perceiving.
> For this people's heart has become calloused"?

Douglas Ball
Mississauga, Ont.

CORRECTION: The ad for **Dick's Delicatessen** appearing in the January 21, 1983, should have read...
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Church

Pastoral Pondering

Call to start a young adult's group

There are quite a number of young people (age 19 and up) who are members of the church of Jesus Christ but who are drifting because they receive little guidance and compassionate support from anyone. However, phone calls to a few of these reveal that there is some interest among them to form a discussion group which would meet every other week to delve into matters of faith and life, and to socialize a bit.

We already have a "Steak and Lobster Club" which consists mainly of younger married couples. They don't eat steak and lobster (Who can afford that now-a-days?) but they do get together for mutual discussion and support. And most of them enjoy it too! Couldn't we do the same for and with the many young people who are still unmarried, unattached and somewhat uncommitted?

Firstly, I would encourage all young people who would be interested in starting a group like this to meet with me this coming Wednesday evening in the church at 8 p.m. We'll talk about whether we can get together regularly, and on what evening of the week, and what we'll discuss and do, etc. Maybe we can also get together once in awhile with similar groups from the other churches in the Fraser Valley.

Secondly, I urge the parents of all such young people to encourage them to come. Young people don't like to be compelled to do anything, but they do crave support, encouragement - and sensitive interest from their parents and the older generation. So ... parents, please discuss the matter with your successors, okay?

H.S., Ladner CRC

One-track minds

I have travelled to the Princess Margaret Hospital in Toronto on numerous occasions.

On one trip last year, I was on my way to see a very sick brother. As I drove along the busy downtown Gardiner Expressway, my attention was suddenly drawn by a lady who was dressed in a long white gown and who stood above the expressway on one of the overpasses. She looked angelic as she raised one arm and pointed to the sky. No motorist could possibly miss her. And her message, I guess, was that the way is upward. "Yes, above all the hustle and bustle," she seemed to be saying, "is God enthroned in the heavens. Seek him and live!"

The other trip was to a sister whose cancer was causing her much pain. As I drove along Jarvis St., I had to slow down because of all the people who were watching a young man ready to jump to his death from a narrow eleventh ledge on the floor of the Ramada Inn. He stood there motionless and looking down. He was telling me, and all the other people, that for him the way was downward. The next day I read in the paper that four police officers, two priests and a psychiatrist had been unable to prevent him from taking his life.

I can say that on either trip the issue of life and death was vividly brought to my attention. But the wonderful thing is that both my brother and sister in the hospital bore witness to the fact that in the midst of all their suffering they had not lost their way. No, the doctors and nurses were not able to do anything for them in the end, but the Lord watched over them until they safely arrived in Zion. Praise the Lord!

Yours, still travelling and looking up,
Peter.

Second Chr. Ref. Church,
Brampton, ON

Proverbs on poverty and riches

"One man pretends to be rich, yet has nothing; another pretends to be poor, yet has great wealth" (13:7).

"Lazy hands make a man poor, but dilligent hands bring wealth" (10:4).

"The blessing of the Lord brings wealth, and he adds no trouble to it" (10:22).

"One man gives freely, yet gains even more; another withholds unduly, but comes to poverty. A generous man will prosper; he who refreshes others will himself be refreshed" (11:24,25).

"A poor man's field may produce abundant food, but injustice sweeps it away" (13:23).

"He who loves pleasure will become poor; whoever loves wine and oil will never be rich" (21:17).

"He who gives to the poor will lack nothing, but he who closes his eyes to them receives many curses" (28:27).

Prince George (BC) Chr. Ref. Church

Households of faith contribute to communion of saints

This past season our Elders met with their wards three or four times, in meetings which we called "households of faith."

All wards have now been regrouped so that they are composed, as much as possible, of members living in the same area, with an equal number of families, senior people, and single young adults.

Almost all households of faith reported positively on the results. For many it was a good experience. Average attendance at any one time was about 50% and total participation was probably around 75%. That is very satisfactory.

The purpose of organizing households of faith was to meet the needs that necessarily arise in a big congregation such as ours. It is easy for people to go unnoticed and unloved. It may be difficult for newcomers to find friends. Several people just drop out without anyone really doing much about it.

When it meets, each household has the task to determine what needs there are in the group. Someone may have had a baby, or another may have lost a relative, or a job perhaps; someone may be sick, or in the hospital. Whatever the need may be, it is good for the household members to minister to that need.

Households of faith also provide a good opportunity for council to communicate with the congregation. Whenever plans need to be made the congregation can be involved in making these plans since, through the households of faith, it has an opportunity to grow along with Council in understanding proposed courses of action.

Again this year, each elder will be responsible for seeing that his ward gets together from time to time. However, he may ask someone else in his ward to actually organize the meeting. Each elder will also report to consistory on his meeting and on what he has learned in listening to his household.

Some of our elders shudder a bit when they think of all their duties and of all the demands placed on them. Let us pray for them.

I hope that we will all support our elders when they visit and when they call us to meet. Bring all your enthusiasm and your determination in building together the church of Jesus Christ.

Rev. J. Quartel
Calvin Chr. Ref. Church,
Ottawa, ON

Prince George supports missions

We pass on the following information for praise and prayer. Our new team members, Rev. and Mrs. Stanley Drenth and Mr. and Mrs. William De Kuiper, who form World Missions contingent on the second hunger alleviation team, in Sierra Leone, and who will work to plant and develop the church among the Krim people, a coastal tribe inhabiting a swampy area south of Freetown.

Rev. and Mrs. George Young are new missionaries to northern Japan. They are now immersed in the study of one of the world's most difficult languages for a Westerner. Pray for skills in understanding both the language and the hearts of the Japanese.

The new missionaries to the Dominican Republic are Rev. and Mrs. Jose Martinez. This couple formerly served with our mission in El Salvador and now join our team on our newest mission field, among the Haitian cane cutters, who up until this time have been an unreached people.

Prince George (BC)
Chr. Ref. Church

Congregational evangelism includes everyone

Did some of you read an invitation to attend an evangelism seminar entitled "Nurturing Congregational Evangelism"? Did you think this was something only for the evangelism committee? Well, perhaps we all overlooked the word "congregational" in the invitation.

Those of us who are on the evangelism committee were reminded that we are only a part of the body. The whole church was told, "Go ye," not necessarily door to door but to be such a friendly church that we can say, "Come, there is room here."

Is there such an evangelistic welcome here where everything we do is done first of all for others, to the glory of God, and not for *our* comfort?

Our coffeetime after the church service is a real invitation to all! Can you come up with any other ideas to make our church ever more friendly and a better witness to the love that is in us?

If you want to learn more about congregational (your) evangelism, please see a member of the evangelism committee.

Rehoboth Chr. Ref. Church,
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Church News

Christian Reformed Church

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— Rev. Peter Kranenburg of Second Christian Reformed of Toronto, Ont. to Ingersoll, Ont.

New address

— Rev. Jacob Kuntz, 137 Martinglen Cres., Kitchener, ON N2E 2A3; tel: (519) 579-1688

— Rev. Herman Praamsma, 27 Ditmer Cres., Rexdale, ON M9W 5K9

Revised CRC Psalter Hymnal will take four more years

Margaret Griffioen

News

In 1977 the Synod of the Christian Reformed Church agreed that the entire Psalter Hymnal needed to be revised. The experiment of the 1974 supplement to the song book sold 30,000 copies, yet did not meet all the needs for improvement which were evident in the Psalter Hymnal.

In 1978 a committee was commissioned by Synod to begin work on revising the Psalter Hymnal. The committee now has twelve members, two of whom are Canadian, Calvin Seerveld and Bert Polman, who is a doctor in Musicology.

According to Polman, "Hymn books in any denomination have a usage life of 20 to 30 years and then fall apart physically, and a movement begins to get a new one because the dynamics of consciousness within the church changes.

"For example, in the CRC today there is a much greater concern for social issues then in the past. There is also a change in musical styles and tastes. In the CRC there is a movement to singing more gospel songs and songs by artists such as Bill Gather.

"Also the theological understanding of a church changes and a look must be taken to see how well the songs reflect the word of God."

The Psalm section of the book has had very little revision since the original publication in 1914 which was put together by the Presbyterian church and adopted by the CRC Synod. The Psalter Hymnal has had two revisions since then, but the Psalm section has remained virtually the same.

The best versions of each psalm is reviewed by the committee. They are checked for biblical accuracy and, where the versification is inadequate, are given to a group of ten poets who write a better one. This new version is checked by all the poets, and then the committee goes over it word for word and if there are inaccuracies, it is sent back and the process repeated.

The committee is trying to have one song for each psalm but in some cases there may be more. The committee is about two-thirds of the way through revising the psalm section.

The hymn section of the book currently has many topical gaps. "For example there are not many songs dealing with the Lord's Supper or the presence of the Holy Spirit," said Polman.

After reviewing over 80 books and supplements from various denominations, including the CRC, about 1,000 songs were listed for further examination and out of these four hundred are being studied.

"We try to keep in mind favourites. Many songs in the current book will also return to the new one," said Polman.

It will be about another four years before the book is ready. At least two years are needed to complete reviewing songs, and then two years will be needed to edit the book. Newly appointed Editor, Emily Brink, will have to edit the music as well as all the versifications and indexes.

"As this will be a twentieth-century book and many songs are of this century, we have come across some copyright problems," said Polman.

Most copyrights are nominal fees, but a few, favourite songs which the committee does not wish to exclude, could cost several thousands of dollars.

As the committee members are volunteers, the cost for the work and expenses of the approximate eight years will total about $350,000.

"We are trying to put out a book that will meet the growing needs of the church and recognizes the many ethnic groups within the denomination. "I don't see much chance of putting out a hymn book that caters to all people," said Polman, "there will still be use for the various congregational supplements."

Polman also recognizes that it will take time for all the churches to switch to the new book once it is released. "In 1972 five per cent of the Christian Reformed Churches were still using the 1934 edition instead of the 1959 centennial edition we are still using today."

Members of the Christian Reformed Church can be assured that the new hymn book will be biblically and theologically sound and that many favourite hymns will return. The new book should be excellent in quality and reflect the needs of the church today.

A challenge for preachers

Many of our Revs are skilled manipulators of words. Some even write poetry. In the October 22, 1982 issue of CC we published some catechetical verse from the pen of William Suk. In the October 29 issue, Frank Sawyer, a missionary in Puerto Rico, wrote poetry for Reformation Day. Now William Suk has returned with limericks called "Ohno."

A limerick is a five-line poem with a rhythm that is easily felt and used. On this occasion I would like to throw out the gauntlet to those readers who are ministers and ask them to send us a limerick or two.

"Ohno"

A preacher from the town of Ohno,
suffered greatly from an inflated ego;
he ranted; he raved,
his audience enslaved
by his splendid "oratorio."

An elder from that town of Ohno
considered this preacher a "no-no,"
he looked and he listen'd
knew something was missin'
then delivered his "low-blow."

He said to that preacher from Ohno,
that his sermons were like a "yo-yo,"
they bounded to and fro,
found no place to go,
thus were at best but "so-so."

"The Challenge"

A pastor from CRC Renfrew
despises straight prose as most men do.
He prays and he preaches,
he sings and he teaches,
but in his spare time he hunts rhymes new.

So come all ye preachers from elsewhere,
and join William Suk if you dare.
Relinquish the sermon
in Dutch or in German,
and write us a lim'rick with care.

Editor

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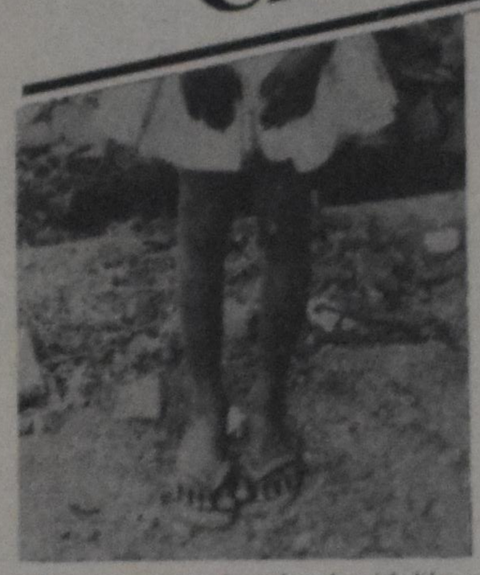

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News-Canada

Is medicine society's last outpost of hope?

Dr. Smyth is a clinical neurosurgeon involved in the care of patients with diseases of the brain and its blood supply, the spinal cord and its anatomical relations and peripheral nerves. He was interviewed for C.C. by Ben Vandezande.

Medicine, whether it's neurosurgery or anything else is often at the forefront of technical innovation. For example, there's a billboard in St. Catharines which says, "Science, our future depends on it." What do you think of that?

Dr. Smyth: "Well I think it represents a very powerful trend of thought today. I think in some ways of medicine as the last outpost of hope for those whose faith in scientific advance and achievement has been dashed by two world wars and by apparent unrelatedness of space technology to human welfare.

"They think about the role of medicine in lengthening life as well. That's interesting, because that has never been a mandate of the profession. It has never been one of the primary callings of a physician to lengthen life or to prolong it.

"If I were a person who was in the habit of 'medicalizing life' that is, trying to render into a medical framework some of the highly complex and deeply personal problems of human living, then I would be prone to looking to medicine for the hope for the future. I think that trend has been mistaken.

"Perhaps in the end when the tale is told we will owe it to Freud for creating this medical model for us and rendering even the most deeply personal and psychological questions in a technical framework so they could be technologically solved."

What would you like to see replace the medical model we have?

"Medicine began by trying to meet certain human needs. It moved beyond that to attempt to fulfill human hopes and aspiration. For instance, the preservation of fertility or the restoration of fertility are things that don't have a particular bearing on an individual's own health, survival or well-being, but they will affect them socially and change the nature of their life.

"That is accompanied by the tendency within the rights and language of liberalism to look to medicine to guarantee things like health. You have phrases now which include even the right to health as opposed to the very justifiable goal of the right of access to medical care. And that very quickly in the mind of the public becomes the right to health. Then demands are made upon this enormous technology which is bound to disappoint if that is the way goals are framed.

"Another example: standard principles in treatment are that surgical problems must be dealt with surgically not medically; medical problems must be dealt with medically not surgically; personal problems ought to be dealt with personally and not made into surgical problems. I'm thinking here of the habit of giving an experience such as an 'unwanted pregnancy,' a surgical solution."

Perhaps we should follow that up a minute, because due to the advances in technology today it's possible to save thousands of babies who would otherwise die, but they are kept alive in prenatal situations. In fact some of these babies are severely deformed. At another end of the hospital perhaps perfectly healthy babies are being aborted.

Why is there that discrepancy?

"On the surface it's apparent that these two outcomes of pregnancy are results of the outcome of thinkings about what human beings are which are deeply contradictory."

Is an actual discussion evolving about that contradiction or is it just a matter or proceed apace, develop technology, and each person use it according to their own conviction?

"I think the latter. Medicine has tended not to follow the model of humanities but has tended to follow the scientific model, which is not in the habit of asking those questions and thinks they can be glossed over."

Who sets the limits?

What kind of limits can be set for technological innovation? We have just had the plastic heart inserted. And who will set these limits?

Dr. Smyth: "We ..., some of those limits will be pragmatic, of course. If it does work in a long term in a statistical way, it will be used. But what are the limitations on the vastly different orders of events such as the transimplantation of a brain tissue in a wounded brain. What of the questions of 'self' and 'nonself' there? (See article elsewhere in this issue).

"Let's consider the heart operation in Texas. The recipient of the heart transplant is never going to be able to die an ordinary cardiac death. He has in a sense a whole new slate of deaths ahead of him, one of which is not the stoppage of his heart. He alone is not going to die in a legal sense finally from cardiac arrest. He has one less way to die than the rest of us, so presumably he has a whole new set of potential complications to face.

"At what point will it be right to turn off Barney's artificial heart mechanism ... at what point will there be pressure for him to want it turned off ... at what point will this now represent assisted suicide ... and at what point will that be seen as part of medical duty? All of these medical questions are raised."

And are they being answered?

"Like so many other features of medical advance – and we must all think carefully about how much a part we are of medical advance and we must also accept how much of a notion of advance is part of us. Like all other questions in that area, practice is running well ahead of precept or principle."

Let's go personal for a moment in terms of your own practice in your own contact with other doctors. Are these current and real concerns faced not only by people like yourself, who are confessing Christians, but also by others?

"Well, I think in matters of every-day practice the vast majority of my colleagues are deeply concerned to keep abreast of things to make certain of the ethical quality of their practice. But I am, at the same time, amazed at the extent to which deeply fundamental principles are not thought about in other practical issues.

"Take the issue of sperm banking. Here is good medical treatment for a young couple, the male of whom is contemplating radiation treatment for a cancer. They both want to preserve the possibility of having offspring between them, and there is some threat to his fertility undergoing certain kind of treatment. Sperm banking is excellent medical treatment for the potentially infertile couple.

"However, the same sperm bank may be used to preserve sperm for artificial insemination from anonymous donors for women who are married or unmarried, whose husbands may or may not have consented to this procedure. When they are asked, 'Aren't you making a complete separation between the biological and the personal aspects of sexuality?' they say, 'Oh yes we are.' But you see what we've done: we've exalted the personal choice over the mere plumbing.

"So you have a kind of espousing of a fragmentation there of human creatureliness and human sexuality. You have a radical acceptance of that fragmentation. And you have sperm banking for anonymous donors who may theoretically become the fathers of 80 or 90 children that they will never see or have responsibility for. What of consanguinity in the offspring? How is this being thought about – what are the safeguards, where are the guidelines?"

Is that to be monitored by the medical profession itself or is that going to have to wait until there is some external public or legal setting of rules?

"I don't know. It seems that our legislative bodies are more than willing to leave these terribly thorny and difficult questions to the so-called 'experts.' Leave it to our experts, the lawmakers will say, as they have said about abortion, for instance. But what makes a person an expert at deciding who should live and who should not? Certainly no amount of medical experience. That's why the issue of medicalization of life is so false and that is why the pretending of expertise on the part of professional people is so false."

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Search for a just economic order

In response to the Catholic Bishops' challenge

Gerald Vandezande

The recent "Ethical Reflections on the Economic Crisis" by the Catholic Bishops' Commission for Social Affairs have caused considerable controversy and unprecedented discussion. The Bishops' hope that "more people will join in this search for alternative economic visions and strategies" has certainly come true. People within the Catholic community and beyond are discussing the Bishops' critical assessment of the Canadian economy. Leading political, church, business, trade union, and media spokespersons are also expressing their respective views.

Taking up the challenge

The intense debate involves not only the alternative approaches and new directions the Bishops suggest, but also the Gospel principles and perspective from which they speak. Their observations, especially on "the deeper social and ethical issues at stake in developing future economic strategies," are drawing widespread public attention, even in the mass media.

"Christ came to save that which He had created."

Much can be said about the pros and cons of the Bishops' pronouncements; both about their right and duty to speak out on what they correctly consider to be "a deepening moral disorder in the values and priorities of our society" and about their actual analysis and proposed cures.

But, for now, I would like to make some comments by way of taking up the Bishops' closing challenge: "As Christians, we are called to become involved in struggles for economic justice and participate in the building up of a new society based on Gospel principles. In so doing, we fulfill our vocation as a pilgrim people on earth, participating in Creation and preparing for the Kingdom."

Developing an obedient way of life

It is indeed crucial for Christians to engage in social, economic, and political actions for justice and stewardship and, as the Bishops insist, that we communally do so in harmony with "Gospel principles." We all are co-responsible for the development of a biblically-obedient way of life.

It is, therefore, essential that we help to stimulate a quality of life that recognizes the nature of human well-being as well as the fragile character of God's creation. We can only contribute to such an important initiative if we acknowledge our own failure to live in harmony with God's original intent for us and the creation. Admission of failure is not enough, however. We should also confess and concretize the sweeping significance of the radical redemption we may enjoy in Jesus Christ through His powerful Spirit of forgiveness and renewal. We are to be concerned with all of life, not only life before birth or after death.

God loves the creation

Our frequent failure to be at peace, rather than at war, with the Lord's "very good" creation may well be because we have not (yet) clearly understood the

"Our vocation as a pilgrim people on earth."

sweeping significance of *John* 3:16, "For God so loved the world (the cosmos), that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life." Rather than reflecting God's love and showing genuine gratitude for the Creator's handiwork, all too often we attack and abuse it in the exploitive ways we live and work, produce and consume, forgetting that Scripture teaches: "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (*John* 3:17).

We should always remember that Christ came to save that which He had created (cf. *John* 1:2), so that all of life, including the whole of creation, would continue to have its meaning in Him who is the source, guide, and goal of all that is (cf. *Romans* 11:36). We had better face the truth: dealing with world resources and other economic issues means dealing deeply with our own selves and the meaning of our salvation.

The Word of God calls creation to life, holds creation in life, and redeems creation to new life. If we would daily live (out of) the biblical confession, we would know how to enjoy life, and how to work, buy, sell, produce, consume, and vote meaningfully. We would be God's renewed people, experiencing and conveying the shalom of the Gospel as we responsibly develop and preserve all that the Lord gave us to enjoy and to share with His creatures everywhere (cf. *Galatians* 5).

Creation and redemption integrated

As I understand the interrelatedness between the biblical teaching of creation and redemption, it is not so much a question of "giving the doctrine of creation equal time with the doctrine of redemption," as some theologians suggest, but to see and acknowledge their integral unity in our triune God "who created all things" (*Ephesians* 3:9), in our "one Lord, Jesus Christ, through whom are all things and through whom we exist" (*I Corinthians* 8:6). Christ came to "make all things new" (*Revelation* 21:5), including creation. Therefore, to be in Christ is to live in the One in whom "all things hold together" (*Colossians* 1:16), whose Word of power created, renewed, and sustains the universe and who will return to judge everything, even our stewardship, or lack of it, over creation. "So," writes Paul, "whether you eat or drink, or whatever you do, do all to the glory of God" (*I Corinthians* 10:31). This is no small task, "but with God all things are possible" (*Matthew* 19:26).

A Word for every activity

When we confess that Christ created all things and that He is the Word made flesh, then we really need to acknowledge that there is a Word from God for every human activity and for every area of life. And when, in the power of Christ's liberating Spirit, we honour God's Word for daily living, then a formative way of life develops that brings renewal and healing, peace and goodwill, justice and freedom. Such normative living would be the reward of viewing people in harmony with God's abiding intent for humanity, and of using the world's resources in keeping with His Word of stewardship for the creation. We would treat all resources as creational resources, as gifts to be used wisely for the well-being of humankind as part of a true way of life.

(to be continued)

Gerald Vandezande is the Public Affairs Director of Citizens for Public Justice.

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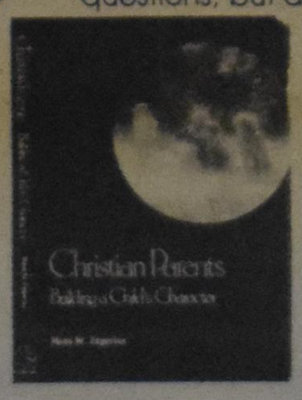

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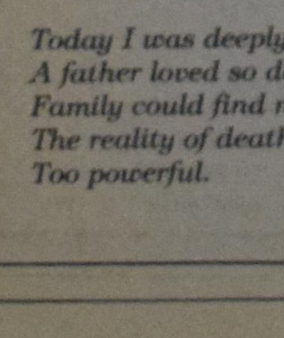
John of Monte Corvino, missionary without peer

The story of the birth of Christ depicted in a Chinese-style illustration



John H. Martens

History

It was in 1288 A.D. when John of Monte Corvino set out on the long road to the Far East with letters from the Pope to Kublai Khan, the aging Great Mongol Khan and ruler of the most extensive dominions, ever united under one crowned head.

Arriving in India in the year 1290 and remaining there for almost a year among the St. Thomas Christians of the Coromandel coast, he journeyed by sea to China, arriving at Kublai's court in 1294 A.D.

When Monte Corvino arrived in Peking, Kublai Khan, born in 1214, was already eighty and too old to actively support Christianity in his realm. His increasing feebleness prevented him from decisively and successfully influencing the fortunes of the Christian religion in China.

Kublai Khan had many years earlier asked the visiting Polo brothers who had come from Venice to induce the Pope, the head of Christendom, to send a hundred missionaries to China. Kublai promised to give all necessary support to the Christian preachers. But due to internal squabbles and factional strife in the bosom of the Church and the Curia, not much had come of large-scale missionary work in China. When finally John of Monte Corvino, showed up in China, the political tide had run out for an unhindered expansion of Christianity in the Chinese realm.

It seems sad that Monte Corvino did not arrive at the Khan's court earlier and it is equally distressing to hear of the early death of Kublai Khan's successor Haichan (in Chinese Wu - Tsung) with whom, after his baptism in 1310 A.D., a renewed hope for a successful Christianization and conversion of China seemed to reside.

The famous Marco Polo in his superlative and fascinating account of his travels in China, known as *The Book of Sir Marco Polo* informs us about Kublai Khan's willingness to allow Christian missionaries into China, and he mourns the lost chances to acquaint the peoples of the Far East with the Christian Gospel.

Even so, John of Monte Corvino's work in China was not in vain. In 1305 A.D. he was able to report to the Pope, with whom a steady correspondence was maintained, that King George of Tendue, allegedly a descendant of a legendary early missionary known as Prester John, went over to the Roman Catholic Church with the majority of his people.

Monte Corvino died in China in c. 1330 A.D. At that time three Franciscan monasteries had been established under his guidance in Peking and one in Zayton, China's foremost port city situated on the East Coast. Two more could be found in Kinsay and Yand-Sho-Fu on the Yangste Kiang river. As Monte Corvino states in his letters to the Pope, he himself had baptized and saved for Christianity some 5,000 souls.

All in all, it is possible that the number of converts at his death amounted to several thousand souls thanks not in the last place to the labours of his co-workers, who had been sent to him from Europe and had been installed in newly founded Chinese bishopries. Nevertheless, Monte Corvino must have wondered what would happen to his flock after he had departed the earthly scene.

He had good reason for concern. While still living he had seen the subjects of King George of Tendue gradually slip away from the Christian faith after their King, the reputed descendant of Prester John, had died. Monte Corvino also cannot have failed to notice the utter disregard in which Chinese officialdom held the Christian religion. Apparently the official Chinese reaction towards Christianity was one of complete indifference. Christianity apparently led an esoteric existence; it existed only in the shadows and obviously had no bearing on Chinese everyday real life.

As a result it is not strange that Chinese contemporary records from the first half of the 14th century do not mention anything about a Christian presence in China. The conversion of King George of Tendue is not recorded in Chinese documents, nor is mention made of Monte Corvino or his fellow bishops and their bishopries.

All we know about this episode of missions to China, we know only and exclusively from Monte Corvino's correspondence with Rome. This official ostracism must have been most discouraging to Monte Corvino. Yet, he never returned to the Christian world of the West. His place was in China and his eyes never again rested on the beloved churches of the West, nor did he ever again kneel down in unison with his fellow Christians of the order of St. Francis. He lies buried in a lonely and unknown grave.

In Monte Corvino we honour a man, a missionary and a Christian, who undeviatingly held to his faith in the face of outright hostility, incomprehension and indifference.

We want to quote a few words from a letter he wrote to Rome in 1305 A.D.:

"I myself have grown grey and look like an old man, although I am no more than fifty-nine. I speak and write Tartar (the speech of the Mongols) with perfect fluency. I have translated into this tongue both the New Testament and the Psalter and I have seen to it that they were translated as beautifully as possible. In writing, reading and prayer I bear public witness to Christ's doctrine of Salvation ...."

This truly moving testimony reveals him as a Christian missionary with modern ideas. Monte Corvino would have felt at home with the Wycliffe Bible Translators of our days. He translated the Bible in the vernacular for the Mongol people and in so doing exhibited a practical and effective approach in his efforts to spread the Gospel. We recognize in him something of a genius and wonder whether the manuscripts of his translations are still extant.

In the seventeenth century, some three hundred years later, a Jesuit Father war-King in China reported finding a Bible written in Gothic script on parchment in possession of a Chinese mandarin, who was unable to account for its origin.

The Bible in question was probably hidden during a period of persecution. But who had hidden this Bible and when?

Was it concealed during the revolt of the Chinese against their Mongol overlords in the 6th decade of the 14th century, when the latter had been driven out and everything foreign, including Christianity, was expunged from the Chinese scene?

Had it fallen into the hands of a souvenir hunter? Had a concerned scholar possibly hidden it in his attic? Or was it perhaps concealed by a genuine Chinese Christian, one of those who had come to worship the God of the Christians as a convert of John of Monte Corvino, archbishop of Cambaluc and Peking and missionary without peer?

John Martens is a freelance writer and history buff from Listowel, Ontario.

Touched

Today I was deeply touched,
A child so longed for had been born,
Mom and dad could find no words;
The reality of birth —
Too beautiful.

Today I was deeply touched,
A father loved so dear had died,
Family could find no words;
The reality of death —
Too powerful.

Today I was deeply touched,
John three: sixteen new meaning gave,
Thankfulness could find no words;
The reality of Love —
Too wonderful.

****

Was it only yesterday
My brother I could not forgive?
'Tis not too late; I'll find the words,
The reality of life —
Just "touched" me!

Judy Lunshof

People

We're all getting older

Anne Hutten

One of my outstanding memories from this past year came from the television screen, and I don't watch that very much. There was this Dr. Hildebrand, one hundred years old, still puttering away in his lab every day, driving home slowly, reading to his wife at nights. Launching himself into an ancient German chant which explained the history behind his surname. Quite often, David Suzuki on The Nature of Things is the star of the show; this time there was no doubt that old Mr. Hildebrand was the exceptional human.

And yet the English language remains rife with phrases which imply that anyone over sixty-five must be senile, drooling and a burden to society. More to the point, how does a Christian deal with aging?

The Bible makes it clear that the elderly are to be honored, not only because they are our parents. "Honour the face of an old man", says Leviticus. "Religion that is pure and undefiled before God is this: to visit the orphans and widows —" echoes James. Widows are often in the elderly bracket; they may need assistance of all sorts; yet caring for them is integral to serving God.

My guess is that attitudes are often passed on from father to daughter, from mother to son. At the age of eighteen I was loaned to a lonely neighbour who suddenly found herself living alone. I stayed there for four months and grew to be extremely fond of her. It was mutual; we stayed in touch until she was no longer able to write letters. Now that empathy for older persons is being passed on to my sons. They see me spending a fair bit of time with Jack, who is 94; with Tom, who is 98. Ethel, another old friend, died a few months ago, but I was able to be there when she made the final transition. Our teenagers see that, and they take it for granted that older people are good company. For one thing, they also have a grandmother in the same house, and they share many of their school stories with her; they show her every new pair of sneakers and every hobby.

Being exposed to older generations is essential, and this is where our nuclear families often fall down on the job of honouring the elderly. It's hard to get emotionally involved with a war unless you see at least some TV footage on it; similarly, you have to know older people before you can love them. Hence this one suggestion: why doesn't every family adopt at least one older person, even if you already have perfectly good grandparents around? There's thousands of people in their retirement years who would love to be welcomed to Christmas dinner this year. A lot of them will have had canned soup by themselves unless they were invited elsewhere.

In exposing children to an older generation, it's only fair to let them see more than one side of the coin. When our boys talk to Jack, they're constantly amazed that he understands about computers, about geology, about the location of Sri Lanka. Because he does, they accept him as an intelligent, interesting friend. But they also need to make a visit - some time - to a nursing home, to see that not everyone over seventy is like Jack. Some people do become helpless; some people sit for hours with their mouths hanging open. Even children can ask themselves whether that might happen to anyone. And are helpless older people still entitled to our respect and care?

Again, parents can set an example. When older relatives or friends become more of a burden, it's apparently easy to abandon them. Our friend Ethel had no children of her own; but her roommate, who is ninety years old and a bright, lively lady, seldom sees her son or grandchildren. Maybe they don't live close enough, and no doubt they lead busy lives. But she is still their mother, their grandmother, and they owe her the same respect and care as when she was younger. It might be useful to ask ourselves whether each of us does enough for the older people in our own lives.

Then there's the question of: what about me? I will get older every day of my life. Am I prepared for that? Once my children are gone, will my life seem empty and useless, or am I building a future that includes strong friendships, or areas where I can be of service even when my physical strength fails? If I'm subject to mandatory retirement, will I still have full days with which to serve the Creator? Or will I expect everyone around me to cater to me? Will I be selfish or selfless? The seeds for that are being sown now, every growing day.

One more thought: if you should find yourself with a dying friend, as I did, do you know your Bible well enough to read to her while she slips beyond human understanding? There's something about a new heaven and a new earth, but where is it? Where does it speak of the lion lying down with the lamb? The 23rd Psalm is easy; but you may need more.

It's not possible to cover the topic of aging in three simple pages, or in one thousand words. Perhaps some of the C.C.'s older readers will even find it presumptuous that I should try to discuss it. However, I see so much of older people, and so much misunderstanding of them, that I'd like to urge everyone to at least think about the subject. You're getting older too, every day of your life.

Anne Hutten produces and broadcasts a daily farm show for Annapolis Valley Radio. She lives in Kentville, Nova Scotia, with her husband and four teenage sons.

We're not getting better

Bill was showing me his herd of Frisian cows, their ribbons, medals and the statements of increasing milk and fat production. Proudly he stated that evolution is still going on. I said Bill there never was an evolution. God made it all and it was good.

But when Eve and Adam committed their first sin and they were sent in the wilderness, man, beast, plants and fish, in fact, all that was living, got ridden with decay, sickness and degeneration and was marked to die. The lifespan of man, just in the Western world dropped from 930 years to around 70, in the third world much lower.

"Now Bill," I said, "we are just about the same age. When we look in the mirror tomorrow morning, with our teeth in a cup of water, we will see that the top of our head is like a deserted beach, with a few white crested waves coming up, rolling themselves out very thinly halfway to the forehead."

The physical difference between Adam and us is the same as between the paradise cows and yours. It won't be long before your cows will hang with ribbons and medals in the coolers of the Royal Winter Fair, proudly bought by Dominion Stores.

K. Mazereeuw, Mississauga

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Art

Art: a God-given possibility

Wally van de Kleut

Edmonton

Attempting to portray the quality of human emotions, Edmonton artist, Linda Ruiter, has created a body of very moving paintings and drawings. From December 1-24, 1982, Linda presented her first solo exhibit of her work at the Latitude 53 gallery in Edmonton.

Linda began to seriously consider pursuing the arts after a highschool English teacher suggested she had artistic abilities. Of that time she says she "never really knew what it meant to be an artist, or what an artist does."

While attending the University of Alberta, Linda learned many of the skills she now relies upon. There she gained the basics in print-making, drawing, sculpture, acrylic and oil painting.

After studying at the U. of A., Linda began the Bachelor of Fine Arts Degree at Calvin College. "There was a great deal of personal caring and sensitive encouragement at Calvin" she says. "Professor Carol Tamminga was my painting instructor, and she has influenced me quite a bit."

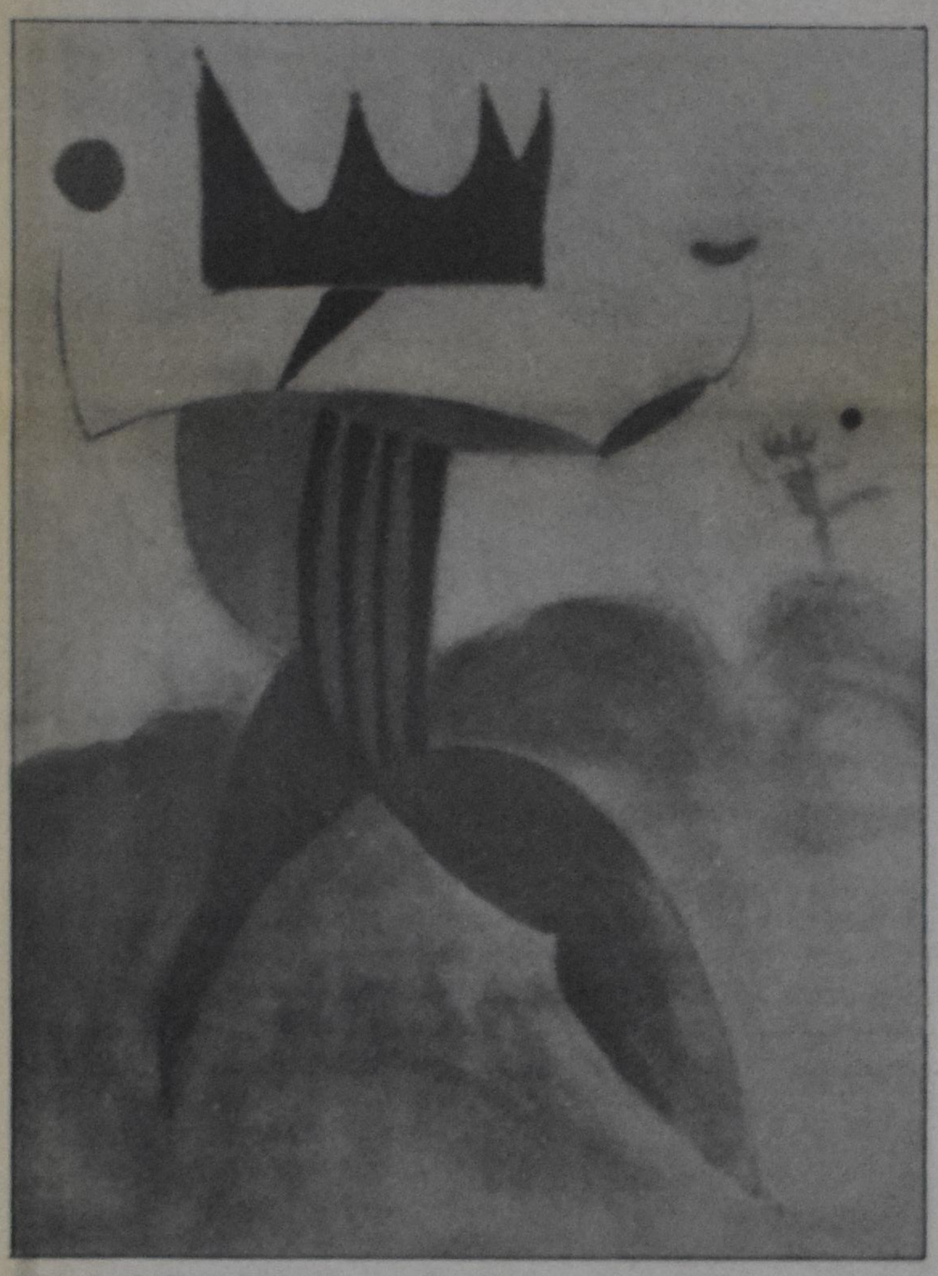
Since her student days, Linda has been painting as much as time and energy allow. To support herself she takes on part-time work, mostly in graphic designing.

In her studio, provided free by The King's College, – "I just can't tell them how much I appreciate that" – Linda works hard at her artistry. She prefers to paint with oils, though she has done a number of pencil crayon drawings as well.

Despite her stress on painting playfully, Linda takes her work very seriously. Said she: "My art is an expression of my religious faith-vision; that while the earth groans, the comforting truth is that Christ's redemption is real. I feel responsible to take hold of the God-given possibility of art and work with it as well as I can."

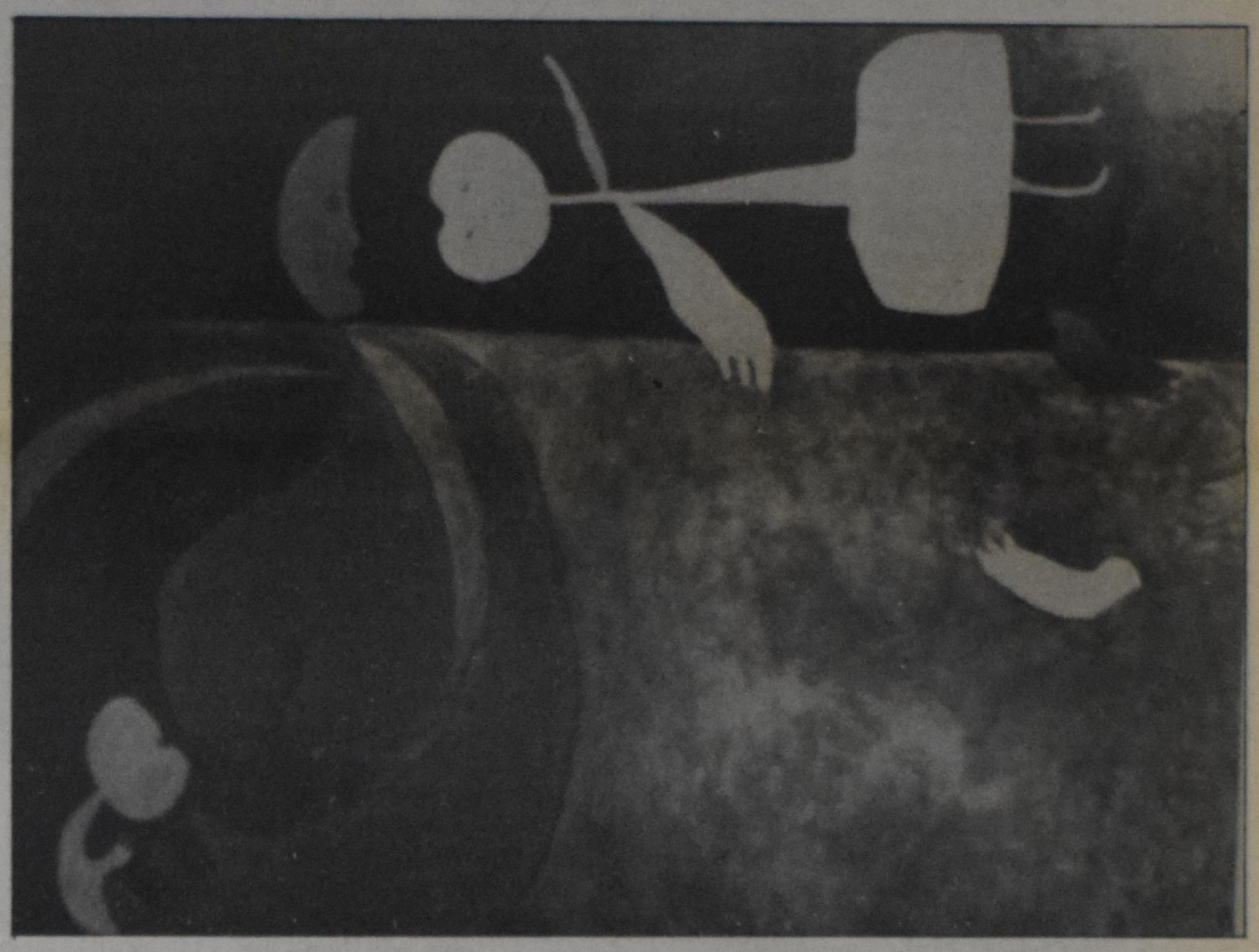
"I try to deal with a whole range of human emotions and the tension among them. The fact that there is pain in the world is very evident and is something I don't wish to ignore in my work, but I also want to witness to God's upholding love and the true joy that there is in the first fruits of the Kingdom."

"My Little Sister" oil on canvas (3' x 4')



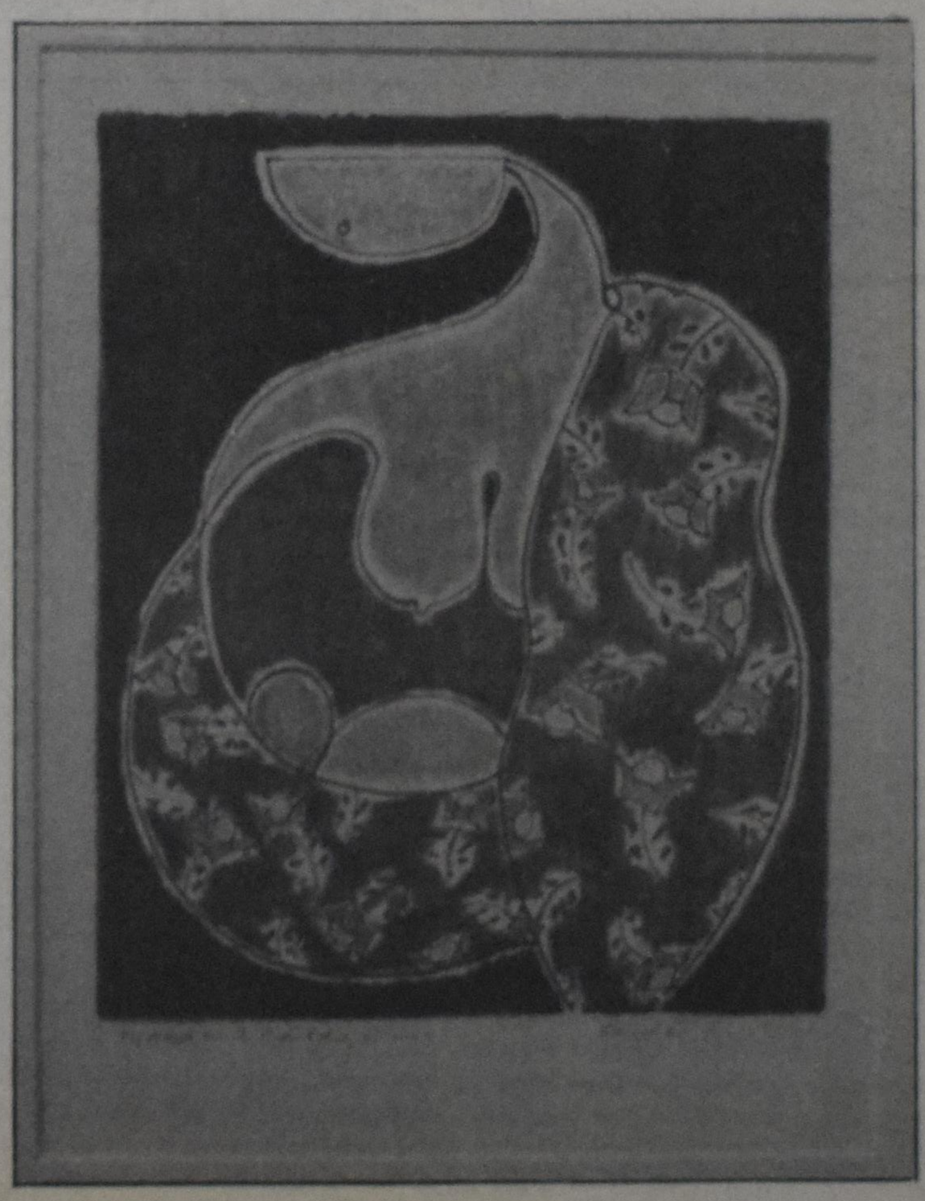
"The King's Player" oil on canvas (3' x 4')

"Of much importance to me at this point of my artistic development is to make use of symbols that have been reduced to their most simple, most fitting state, excluding irrelevant information, so that the quality of the feelings presented has the fullest significance possible."



"The Kiss" oil on canvas (4' x 5')

"People are too often concerned with understanding the work and with knowing what it is supposed to mean. I encourage people to experience my work playfully, and I discourage them from trying to identify paintings exclusively or absolutely."



Every life is a profession of faith, and exercises an inevitable and silent influence.

1852

Henri Frederic Amiel

"What has become increasingly important for me is the need to share my paintings with the community. The community and particular individuals are very much a part of my work, and I want to recognize that in what I do."

"Catch the little foxes" pencil crayon (7" x 9")

"I am concerned in these works with abstract sensual forms, expression in line, movement and colour."

"Mother and Child" pencil crayon (7" x 9")

REDEEMER Reflections

THE REDEEMER COLLEGE NEWSLETTER

Volume 1, Number 2

February, 1983

... from the President

Rev. Henry De Bolster

The question that I am asked at least once every day is, "How are things going at Redeemer College?" I think it is a marvelous question because it shows the interest, the concern, as well as the enthusiasm of the people for our College. I am extremely grateful that I am able to respond to that question: "Things are going very well at Redeemer College!"

We have already one semester behind us. In this second semester the work continues uninterrupted. Just as we began our first semester with 97 full-time students, so we started our second semester with 97 full-time students. The number of part-time students has increased. We had 30 part-time students the first semester and that number jumped to 38 for our second semester.

How come that things are going so well at Redeemer College? There is only one answer, and we gratefully acknowledge daily that it is the Lord, our God, who blesses us. It is His work we may do at Redeemer. As I have said before, so I say now: "The Lord has done great things among us, and He continues to do so. In that dependence we go on from day to day. To Him we bring our thanks, and to Him be all the praise."

Planning is a key word at our College. A committee is working on a five-year plan. We, of course, would like to know as well as we possibly can what our College will look like next year, the year after that and yes, what will it look like five years from now? What programs do we hope to have in place? These questions are very important because we want to implement that plan in our program for next year. We want to be very careful in our expansion, but at the same time, we want to do whatever we can for the students we have and for the students who have given an indication that they are coming to Redeemer College next fall.

Our first applications are coming in already, and we hope and pray that many will choose Christian higher education. The temptation to go to public education, particularly Grade 13, seems to be great for many a student. However, may I remind you that most of the students who continue their studies in Grade 13 are usually lost for Christian higher education! May I ask you to use all the means that God gives in order to be prepared to be of service unto Him in this world?

I ask you to continue your regular support. We count on you, not the least on your prayers. Will you make it a habit to pray for us at least once a week? I would like to thank you very much for your love, your care, and your support.

Rev. H.R. De Bolster,
President

Redeemer College Information Nights

Redeemer College has scheduled a series of information evenings for potential Redeemer College students *and* their parents. No less than 18 meetings have been scheduled across the province and those students and their parents, who are going on to any form of post-secondary education are invited to join us at the meeting. There is no obligation, of course.

Regardless of whether a student is a Grade 12 Christian High School or Public High School graduate, a Grade 13 graduate, a mature student or whether a student is inclined to continue their studies either at a Christian College, a public university or a community college, all students and their parents are invited to join us so that they can get a complete picture of what Redeemer College has to offer. The decision that young men and women will make with regard to their post-secondary education is one of the most significant decisions of their lives. It is imperative, therefore, that students and their parents become as familiar as possible with the various options available. All the meetings start at 8:00 in the various locations and they will continue for approximately 1 ½ - 2 hours. Arend Kersten will conduct the information seminars.

Listed below are the locations and the dates of each of the meetings.

Feb. 1 — First Christian Reformed Church, Chatham
Feb. 2 — Second Christian Reformed Church, Sarnia
Feb. 3 — Bethel Christian Reformed Church, London
Feb. 15 — Christian Reformed Church, Clinton
Feb. 16 — Maranatha Christian Reformed Church, St. Catharines
Feb. 22 — Christian Reformed Church, Drayton
Feb. 23 — Guelph Christian Reformed Church, Guelph
Feb. 24 — Redeemer College, Hamilton
Mar. 1 — Rehoboth Christian Reformed Church, Toronto
Mar. 2 — First Christian Reformed Church, Barrie
Mar. 3 — Rehoboth Christian Reformed Church, Bowmanville
Mar. 8 — Trenton Christian Reformed Church, Trenton
Mar. 9 — Christian Reformed Church, Kingston
Mar. 10 — Christian Reformed Church, Brockville
Mar. 14 — Christian Reformed Church, Williamsburg
Mar. 15 — Christian Reformed Church, Montreal
Mar. 16 — Calvin Christian Reformed Church, Ottawa
Mar. 17 — Christian Reformed Church, Renfrew

We also want to underscore the fact that even if you are not a student or a parent of a student considering post-secondary education, but you simply want to know more about Redeemer College and its program, then you are most cordially invited to join us. What better opportunity to get answers to your questions and concerns then to join us at these meetings. We look forward to seeing you then.

The Dean's List

The Dean's List: Front Row (left to right): Marian Kapteyn, Pam Drost, Wilma Brus, Judy De Jong, Teresa Luth, Sylvia De Bruyne. Back Row (left to right): Rick Van Holst, John Noordhof, Harry Zantingh, Colin Vander Ploeg, Randy Vermeer, Ken Faber, Nick Vreugdenhil, Jim Berry.

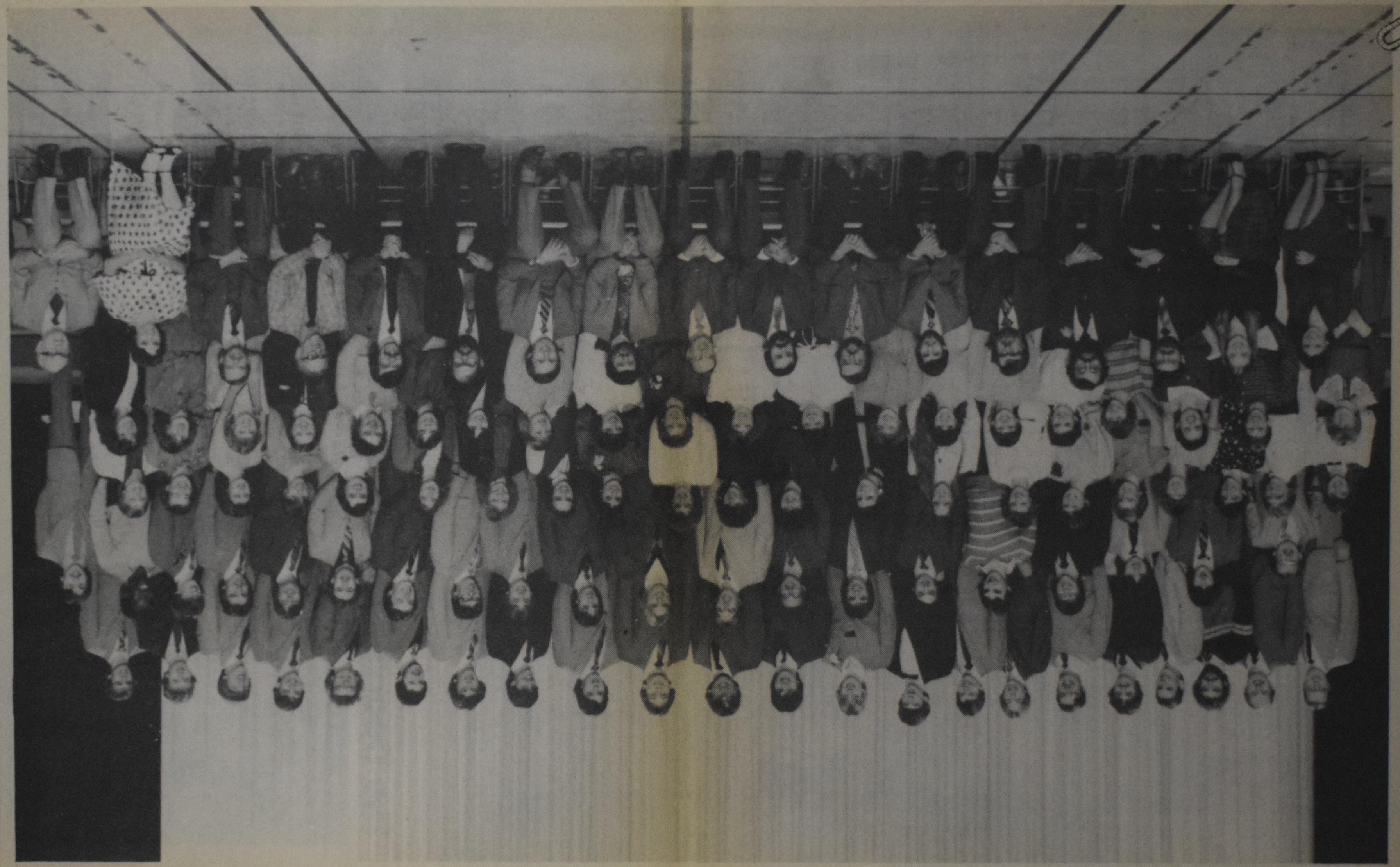
Students who obtain a 9.00 or better average (on a scale of 1.00 to 12.00) earn the right to be included on the Dean's List.

To be included on the Dean's List means recognition of outstanding academic achievement. At the end of the first term, the results showed that no less than 14 students (out of 97) earned the right to be included on the Dean's List. We want to congratulate each and every one of them.

The 14 students and their hometown listed below in alphabetical order are:

Jim Berry	Sarnia
Wilma Brus	Listowel
Sylvia De Bruyne	Union
Judith De Jong	Wellandport
Pamela Drost	London
Ken Faber	Strathroy
Marian Kapteyn	Hamilton
Teresa Luth	Dresden
John Noordhof	Strathroy
Colin Vander Ploeg	Woodstock
Richard Van Holst	Hamilton
Randy Vermeer	Grimsby
Nick Vreugdenhil	Chatham
Harry Zantingh	Hamilton

Justin Cooper is the Acting Dean at Redeemer College and those who have earned the right to be included on the Dean's List are commonly referred to as "Cooper's Kids" on campus.



Redeemer College 1982-83

Front Row:
Wilma Vander Schaaf (Secretary - Student Affairs Office), Jeannette De Boer (Secretary - General Office), Drs. Harry Van Dyke (Professor of History), Gerzinus Hoekstra (Part-time Choir Director), Dr. Harry Van Belle (Student Affairs Director, Professor of Psychology), Justin Cooper (Acting Dean, Professor of Political Science), Dr. Theodore Plantinga (Professor of Philosophy; Registrar), Douglas Loney (Part-time English Instructor), Rev. Henry R. DeBolster (President of the College), Hugh Cook (Professor of English, Chairman of the Faculty), Dr. John Bolt (Professor of Religion and Theology), Dr. Jitse Vander Meer (Professor of Chemistry and Biology), Peter Bulthuis (Part-time Geography Instructor), Peter Hoogendam (Custodian), Ben Stegeman (Assistant Development Director), Susan Vander Vaart (Housing Co-ordinator and School Nurse), Ted Vellenga (Lab Assistant - Biology and Chemistry).

Second Row:
Pauline Morbrook (Brantford), Susan Neutel (Baltimore), Renee Bos (Strathroy), Matty Duiker (Holyrood), Tammy Boer (Niagara-on-the-Lake), Rita Vander Schaaf (Jarvis), Jeanne Kloet (Simcoe), Sylvia Keesmaat (Hamilton), Elna Groot-Nibbelink (Bloomfield), Marlene De Boer (Brantford), Rose Lip (Grimsby), Angie Aukema (Shelbourne), Vicky Dykstra (Jarvis), Sylvia De Bruyne (Union), Rita Vander Velde (Dorchester), Anita Dreise (Chatham), Catherine Mellema (Forest), Judy De Jong (Wellandport), Irene Sikma (Norwich), Marjorie Bylsma (St. Catharines).

Third Row:
Prisca Geisterfer (Hamilton), Teresa Luth (Dresden), Grace Bruinius (Chatham), Anita Van Belle (Kendal), Anita Miedema (Jarvis), Diane Gitz (Burlington), Evelyn Hogeterp (Centreville, Nova Scotia), Wynne Kroontje (Sarnia), Sharon Herrewynen (Burlington), Annette Vander Ploeg (Renfrew), Barb Soepboer (Burlington), Roberta Van Huizen (Beamsville), Pam Drost (London), Marian Kapteyn (Hamilton), Henrietta Vander Molen (Jarvis), Wendy Ritskes (Hamilton), Wilma Brus (Listowel), Sue Van Arragon (Hamilton), Wilma Beintema (Cambridge), Annette Oosterhof (North Augusta), Marlene Luth (Dresden).

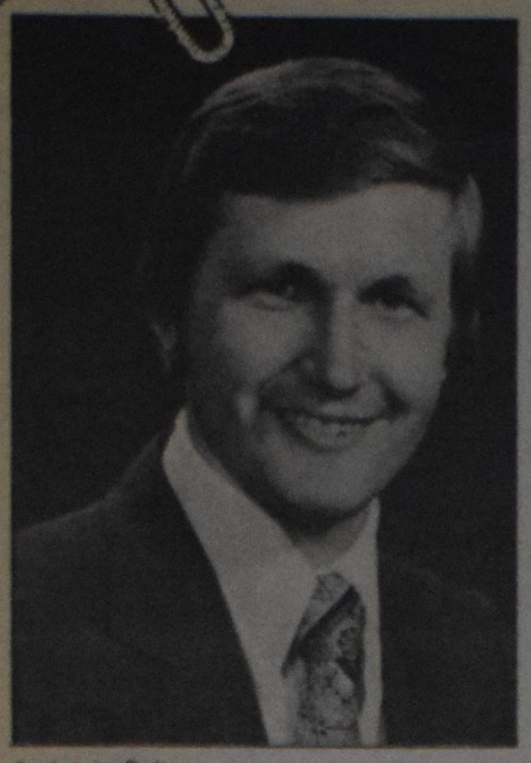
Fourth Row:
Rick Van Holst (Hamilton), Paul Den Bok (Burlington), Claude Leest (Beeton), Casper Van Gurp (Belmont), George Reitsma (Ingersoll), Steve Talsma (Harley), Bruce Bos (Oshawa), John Noordhof (Strathroy), Willard Vander Ploeg (Shallow Lake), Wayne Roorda (Clinton), Jim De Vries (Dresden), Don Stelpstra (Burlington), Henry Van Til (Blenheim), John Luth (Burgessville), Gary Tamming (Strathroy), Les Vuyk (Hamilton), Art Brouwer (Chatham), Al Vermeer (Grimsby), Telford Matthew (Dominica, Carribean), Rob Duiker (Guelph).

Fifth Row:
Art Vander Stelt (Brantford), Jim Berry (Sarnia), Harry Zantingh (Hamilton), Chris Lieverdink (Lethbridge, Alberta), Colin Vander Ploeg (Woodstock), Gerard Kuntz (Rexdale), John Aukema (Chatham), Paul De Groot (Sarnia), Dave De Jong (Jordan Station), Ken Guetter (Fenwick), Ken Faber (Strathroy), Randy Vermeer (Grimsby), Nick Vreugdenhil (Chatham), John Vanden Ende (Strathroy), Paul Vander Kooy (Toronto), Ray Sikkema (Hamilton), Tim Fisher (Chatham), Harvey Vander Meer (Angus), Peter Van Egmond (Mississauga), Ken Bergsma (St. Catharines), Walter Vander Werf (Brockville), Tony Boer (Wyoming).

Not Pictured:
Arend Kersten (Development Director), Dick L. Kranendonk (Business Director), Daniel Savage (Librarian), Dr. Wytse Van Dijk (Professor of Physics and Mathematics), Margit Alders (Part-time French Instructor), Mary Ann Masters (Part-time Mathematics Instructor).

Conny Bakker (St. Catharines), Rod Berg (Chatham), Leanne Buhlman (Hamilton), Arlene De Boer (Clifford), John Den Bok (Burlington), Peter Hoytema (Hamilton), Leona Huizinga (Sarnia), Keith Lewis (Dominica, Carribean), Paul Minnesma (Pittsburg, U.S.A.), Peggy Nienhuis (Hamilton), Theresa Rienstra (Oshawa), Barb Schenk (Wyoming), William Schenk (Wyoming), Irene Stronks (Burlington), Curtis Tuininga (Jarvis), William Wiersma (Hamilton), Irene Voordenhout (Waterdown), John Vroom (Kleinburg).

A Reformed Christian College, 467 Beach Boulevard, Hamilton, ON L8H 6W8; (416) 549-8024



Prof. John Bolt

The Imitation of Christ

Bolt Earns Ph.D

Dr. T. Plantinga

Christian thinkers do not all agree on whether believers are expected to imitate Christ in their daily lives. Some theologians make much of Christ as our model, while others emphasize his unique calling and office, and, therefore, base their ethical teachings on Biblical materials other than the life of Christ, such as the ten commandments and the injunctions in the gospels and epistles.

Reformed thinkers have generally avoided the "imitation of Christ" approach to Christian ethics and have instead made much of universal norms ultimately rooted in creation. In certain circles such an approach led to excesses, or sometimes to a cultural optimism or triumphalism in which the humility displayed by Jesus in his work on earth was not much in evidence. Such imbalance has even been attributed to Abraham Kuyper himself, to say nothing of his spiritual descendants in The Netherlands and North America.

This area of inquiry in Christian ethics has been addressed by Prof. John Bolt, who teaches religion and theology at Redeemer College. Focusing on the work of Herman Bavinck, who is perhaps the greatest Calvinist theologian since Calvin himself, Bolt has written a study entitled *The Imitation of Christ in the Cultural-Ethical Ideal of Herman Bavinck*, which he recently submitted to St. Michael's College of the University of Toronto and defended successfully as his dissertation for the Ph.D degree.

Like Bavinck himself, Bolt holds out for a comprehensive Calvinism in which excesses are carefully avoided. Christian ethics, in his view, must indeed be rooted in the created order, but there is also place for the notion of the believer as a pilgrim or sojourner who follows the example of obedience and self-denial set by Christ. Just as Bavinck sought to correct a certain one-sidedness in Kuyper, Bolt pleads for a genuine cultivation of piety on the part of Calvinists intent on doing justice to the cultural mandate in all areas of God's Kingdom.

Prof. Bolt comes to Redeemer after teaching theology at Calvin College in Grand Rapids, Michigan. Earlier in his career he served as pastor of the Christian Reformed Churches in Kelowna and Penticton, B.C. He writes regularly for various Christian periodicals and is one of the contributing editors of *Christian Renewal*. He is already becoming known in eastern Canada for his balanced, Trinitarian approach to theology and to the meaning of the Reformed world-and-life view.

Prof. Bolt teaches a two-term course in Introduction to Scripture, which is open to first-year students. One section of this course meets in the evening and draws a number of part-time students from the community. He also teaches a course in Reformation theology, using as his textbook Calvin's *Institutes of the Christian Religion*.

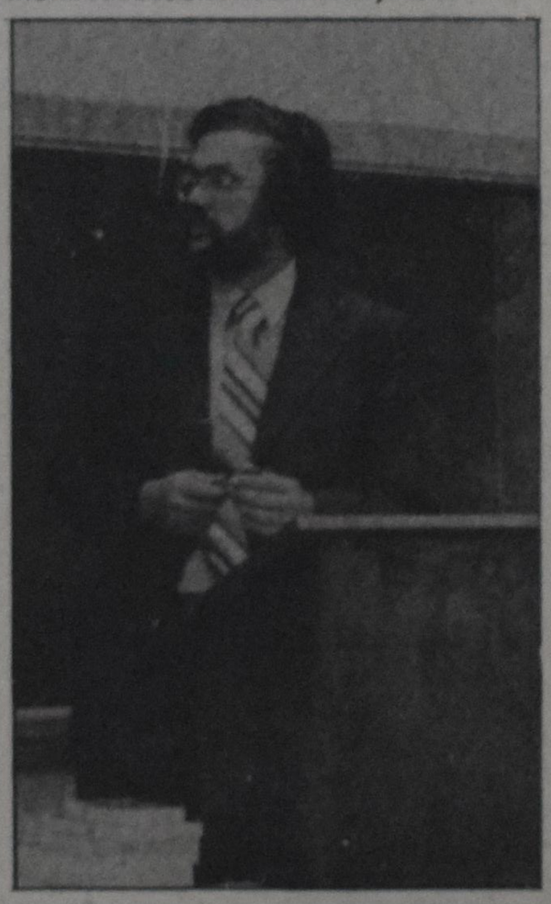
The Problem of Evil

Many people are fascinated by manifestations of evil, such as pornography and violence. We often say that we should avert our eyes from evil in every form, but are there perhaps some manifestations of evil, such as certain types of suffering, from which we may not turn away? In other words, could it be that the sight of evil and the depiction of evil sometimes has a positive effect on us?

These are some of the questions addressed by Prof. Theodore Plantinga, who teaches philosophy at Redeemer College, in his latest book, which is entitled *Learning to Live with Evil* (published by G.R. Welch of Burlington, Ontario, and William B. Eerdmans of Grand Rapids, Michigan). The book addresses these questions in chapters entitled "Pornography and Violence," "Suffering and Sympathy," "Conflict and Spectacle," and "Imagination and Depiction." Plantinga writes: "Just as there are common blessings (common grace) which God showers on all mankind indiscriminately in order to make his plan of redemption possible, there is 'common judgment' resting on the whole human race and on nature as well. This is a point we need to bear in mind in daily life. When multiple sclerosis strikes my neighbour and not me, I have no right to conclude that he is a greater sinner than I am. All the same, I cannot escape the conclusion that human sin and guilt have something to do with his disease and suffering" (pp. 92-3).

The philosophical context for probing these questions is the age-old problem of evil. Plantinga explores four classic views of evil that have arisen in and around the Christian tradition, devoting a chapter to each: "Evil as Ultimate: Manichaeism," "Evil as Necessary: Hegel and Schleiermacher," "Evil as Non-Being: The Platonist Tradition," and "Evil as Alienation from God: Augustine and Calvin." By way of background he sketches in and discusses the traditionally recognized types of evil, devoting a chapter to each, i.e. natural evil, moral evil and demonic evil.

The book culminates in a confrontation between the Calvinistic conception of evil and the view Plantinga identifies as the prevailing liberal view in the Anglo-American world, namely, the Platonist tradition, which places the notion of evil as a lack or deprivation (sickness) over against the Calvinistic emphasis on evil as stemming from human depravity (sin). The contrast is then driven home by means of selected issues in the fields of moral education and criminal justice.



Prof. T. Plantinga

The book's concluding chapter is entitled "Judgment and the Coming Kingdom." Here Plantinga emphasizes that the Christian life also calls for submission to God's judgment on man's sin: we must learn to live with evil by accepting God's sovereignty and the justice that comes to expression in his judgment on man. God's Kingdom will not be established without conflict and strife.

Learning to Live with Evil is Prof. Plantinga's fifth book. His first, entitled *Historical Understanding in the Thought of Wilhelm Dilthey*, deals with issues in hermeneutics and philosophy of history as they arise in the German philosophical tradition. *Rationale for a Christian College* was written specifically for Redeemer College and explains certain fundamentals of Christian higher education in such a way that they can be understood by people who have not attended College. *Wait for the Lord* is a series of meditations on the Christian life. *Reading the Bible as History* is an introduction to Bible reading in which such themes as the covenant, redemptive history, progressive revelation, and eschatology are explained and related to one another.

Prof. Plantinga teaches a two-term course in Introduction to Philosophy, which is open to first-year students. In the coming academic year he will offer a course in philosophy of religion and a course in nineteenth and twentieth century philosophy. He is also the author of many articles in Christian periodicals and serves as one of the editors of *Christian Renewal*.

Redeemer College Student Council:

Students' Council: Front row (left to right): Pam Drost, Secretary (London); Harry Zantingh, President (Hamilton); Bruce Bos, Vice President (Oshawa); Chris Lieverdink, Treasurer (Lethbridge, Alta). Back row (left to right): Tammy Boer (Niagara-on-the-Lake); Gerard Kuntz (Rexdale); Peter Van Egmond (Mississauga); Annette Oosterhof (North Augusta); Rose Lip (Grimsby).

Harry Zantingh, President
Redeemer College Student Council

This year marks the beginning of something new and exciting for all of us at Redeemer; the start of a new Christian College. This year also marks the institution of Redeemer's first student council elected by the students: nine of us who are excited and challenged by it. This Student Council will lay the groundwork for the years to come. We are all freshmen and it is a very different experience for us. Throughout this year, we will learn much about what makes a college tick, especially with regard to the student life.

The Student Council has its origin at the retreat Redeemer held in September for the faculty and students. Among the many decisions we made during that time, one was that we should have a student council and that it would consist of four executive positions and five members-at-large. The voting took place a few weeks after the school year began. Those elected to the executive were: President, Harry Zantingh of Smithville; Vice-President, Bruce Bos of Oshawa; Secretary, Pam Drost of London; and Treasurer, Chris Lieverdink of Lethbridge, Alberta. A week later the members-at-large were voted in. They were Annette Oosterhof of North Augusta, Peter Van Egmond of Mississauga, Gerard Kuntz of Rexdale; Tammy Boer of Niagara-on-the-Lake, and Rose Lip of Grimsby. All of these people are very talented, some with much experience in leading and organizing events for young people.

What do we do? College life is more than going to class and doing homework; this life includes social activities which aid in developing us. We have activities to plan, a student lounge to decorate and furnish, problems to iron out and the task of creating school spirit. Our goal is to create growth and fellowship with which we can serve each other and most of all, our Lord.

Other committees have also been set up to help the Council do its work. The Athletic Council will be organizing most of the sports activities. There are people working on a yearbook and also those who will be putting together a school newspaper. We also have a school hockey team which is playing in a local church hockey league.

This coming year will require a lot of work, some rewarding and some not. Already many of the plans made in September have been abandoned by the realization that college takes a lot of effort and time. However, we have also seen many things work out and will see much more. We will be going through many birth pains at this stage, but we are confident they will be outgrown.

As we, the Student Council, plan and work for the students, we ask that you will pray for us. We know that the Lord is our rock and our refuge, a firm foundation for Redeemer College and its Student Council.

People

Pastor at large with a large heart

Margaret Griffioen

"Retarded and Beautiful," is the title of a small brochure which tells of the start of the Christian Horizons ministry in 1964.

It is the story of Jim and Adrienne Reese and how they dealt with the knowledge that their son was mentally retarded, and their search for an interdenominational, evangelical group which worked with families of "special" people.

There was no such group, so that year the Reeses and three other couples with special children met and shared a vision of such a ministry. In 1965 the name Ontario Christian Association for Exceptional Children was chosen and was later changed to Christian Horizons in 1976.

Today Christian Horizons has 74 full-time staff and nearly 1,000 members working together to better the lives of special people, aid families of special people and to promote a greater understanding of the mentally handicapped person in society.

He likes to tell stories

One staff member is Rev. John Klomps, a Christian Reformed minister who now works as Pastor at Large for Christian Horizons. Rev. Klomps has been involved with Christian Horizons since 1965 and has served on the board of directors for seven years. His love and concern for the special person is obvious in everything he says and does.

Whenever Rev. Klomps tells of the work of Christian Horizons, he often gets sidetracked and tells stories about the special people he comes in contact with.

In speaking of the camping ministry of Christian Horizons, Rev. Klomps told how one summer "I visited the camp with a gentleman who was not familiar with our work. When we left, I was asked to bring two boys back home, as their rides were not able to come. The man asked on the way back if we would like to stop for a coffee, and I agreed. The boys smiled, and yes they would love a Coke! After, as we went to leave, the gentleman offered to pay. As he paid, the boys and I went outside and I asked if they had thanked the man, and they hadn't.

"I never saw this, but the man told me that the boys came back into the shop where he was paying and each shook his hand and thanked him for the drinks. He was amazed, and said that often his own 'normal' kids didn't do that. These boys won Christian Horizons a friend for life, and he still speaks of the incident every time we meet!"

Christian Horizons offers camps for special people of all ages in the months of July and August. The camper, counsellor ratio for adults is one counsellor for every three adult campers and one counsellor for every child camper. The camp is located near Bracebridge, Ontario. The counsellors are all volunteers.

But camping is only one ministry which Christian Horizons is involved in. "We also have eight Horizon Houses," said Rev. Klomps. These are homes which have from about seven to ten special people living in them who have trained staff who come and supervise them.

Guidelines for homes

"In 1973, Renee Kreeft, the first full-time staff member did extensive research into group homes and came up with a set of guidelines which we use for our homes. She found that the average house parent of such group homes, if asked to work full-time in the home, would burn out after about eight months. She recommended that staff work eight hours, and then have a shift change. Although this caused some discontinuity on one hand, the staff tended to last longer. We have one woman who has been with us five years.

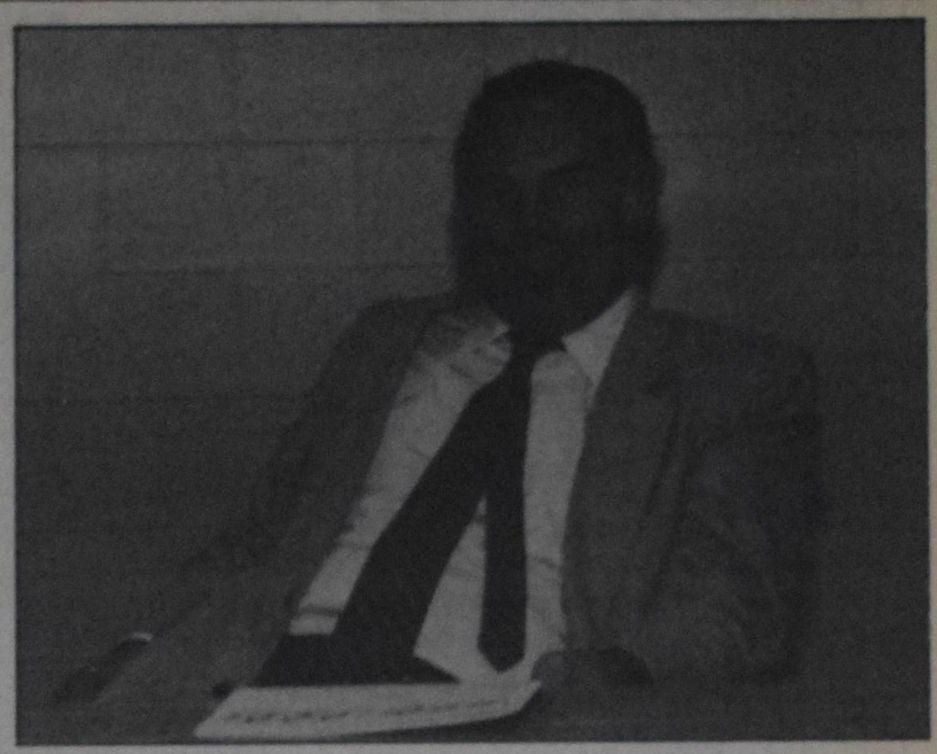
"Renee also recommended that homes never exceed ten residents, and the ideal is seven. We have stayed with that ever since."

All the homes are in the community so that the residents can benefit from public transit, banking, sporting events and go to their jobs if they have one.

"Wherever we are, we first of all work together with the local Mental Retardation Association. We are not in competition with them, and we have a good working relationship with them. Some of our residents have jobs through them," said Rev. Klomps.

Towards independence

Some residents who learn enough life skills move out to their own apartments. They are used to paying room and board at the Horizon Houses, so they know what to expect when they move out.



Rev. John Klomps, a Christian Reformed minister who now works as Pastor at Large for Christian Horizons

"We have staff visit these people," said Klomps, "they make sure that the person is paying their rent, check out their fridge and kitchen and generally make sure they are all right. After a period of time, these checks are made only once every week or two.

"I think," continued Rev. Klomps, "that this is an area ideal for deacons and deaconnesses. I have approached some churches about the possibility of their getting involved in this work, and the response has been favourable in some cases."

Rev. Klomps acknowledges that not every resident will ever be able to move out on their own, just like not every special person could live in a group home. "Some are so severely retarded that they will have to spend their lives in institutions," said Klomps.

Here Rev. Klomps tells of a 13-year-old girl who came to live at a Horizon House and was wearing diapers, "possibly because the staff had no time in the institution where she was to train her and it was faster to keep her in diapers." Within six months she was able to help herself about 80 per cent of the time and only needed a bit of help from staff the rest of the time. "Her whole self image improved, you could tell," said Rev. Klomps, "by the way she smiled."

Parents need help

A major part of Rev. Klomps work is pastoral. He meets with families of special people and helps them realize their alternatives and helps them deal with feelings of guilt.

"Couples with special children go through a lot of guilt feelings initially," according to Rev. Klomps. "Often in the Christian community physical problems and handicaps are in the acceptable category, but parents of mentally retarded children are often looked upon as having spiritual problems, or being punished for some sin.

"We have to help parents cope with their guilt feelings and change these attitudes in society. Even attitudes in the medical profession have to change, and thankfully change is happening.

"About 15 or 20 years ago doctors had very little training in mental retardation, maybe a lecture or two, and, therefore, could do little to help parents of such children.

"In one case a doctor told a mother of a Downes Syndrome boy 'I realize that possibly you don't want to take him home, that's alright, it's not necessary. We will put him in an institution and you will never have to see him again.' The mother had to fight to take her son home.

"Now that much can be diagnosed before birth, doctors will tells parents 'You don't want to be parents of a defective child, do you?' Not actually saying to get an abortion but implying it.

"As a result, many young couples are faced with the dilemma of whether to keep the child and trust in the Lord or to forget about having children (in instances where one partner is a carrier) and adopt.

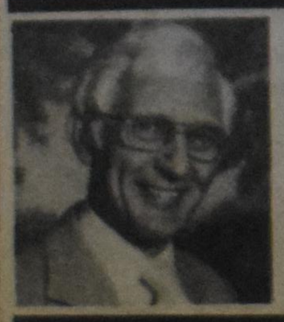
"Not having children makes them feel that they have a lack of trust in the Lord, yet the Lord allows man to have medicine and advancement as long as we do not play one off the other.

"It is a difficult decision to make, and each couple must make the decision on their own. Another decision is what to do with the special child. Often other family members do not receive enough attention from a parent or spouse, because so much is needed for the special child.

"I stress to those families to hire sitters, to go out with the other children or alone with their spouse. I also encourage couples to consider preparing the child, where possible to leave home at a certain age, usually an age where any 'normal' child would leave home.

"This does two things. It gives a younger couple a realistic goal to work towards and gives parents a new incentive to help mentally retarded children to get ready to leave home. For many older people who are still looking after special children there is the fear of what will happen to that person after they die."

These are only some of the attitudes and areas of work which Christian Horizons is involved in. It is a growing ministry and one which is desperately needed. It is a ministry which the Christian community can no longer ignore. It is a ministry which deserves our prayerful as well as financial support.



William R. Rang

Skylights

Lessons from the playpen

Parents and teachers alike know that young children have short attention spans. Little Carl plays with his favourite toy for only a few minutes. Then he looks for something else to do.

A wise mother puts only a few toys into the playpen, maybe only two or three. She knows that she must teach her little one to concentrate. It will help the child tremendously when school begins later in his life.

Frankie's mom, however, does not know that there is a relationship between the playpen and the classroom. Just so that he will be quiet and busy for a while she loads his playpen with so many things that the poor little fellow has hardly any room to sit.

Frankie looks at the assortment. One teddy bear, three toy cars, a variety of blocks, some nicely-coloured plastic things that somehow fit together to make a house. Frankie is too young to understand cars and does not know yet what a house is. Out of pure frustration he now begins tossing them out of reach. Yes, mom taught him to be frustrated.

The above little story is a lesson I learned years ago from Jan Waterink who taught pedagogy at Free University in Amsterdam. Yet, it is not a lesson for parents about children only. It is also one for adults about themselves.

Many of us have toy-things, too. The job, the yard, the golf-clubs, the boat, the car, the bank, the T.V.-set, our Atari, and you can add to the list. A playpen full. All of these call for our attention and all of them receive their share of our time and devotion. Occasionally they frustrate us. Then we complain that there is not enough time.

Yet the Lord in His wisdom gave us twenty-four hours to do our things. Part of that time we must use to concentrate on that one thing He gave us to do, namely serve Him in something special. Most of our service-time we are busy with the assortment of self-directed toys that we have surrounded ourselves with. They make us lose sight of the purpose of life. The problem really is that we would rather be entertained than respond in service. For instance, we need more time with our Bibles and more time in prayer.

When we are honest with ourselves before God we know what we must do the next time the garbage man comes around. We must do what Frankie did.

Let's face it, many of the toys of our lives are just garbage.

Music

Trap doors and diamonds - T-Bone Burnett

Bill Van Dyk

Music

Trap Door, the latest release from T-Bone Burnett, is an album which immediately brings to mind everything that is lacking in many other Christian rock albums. It is vital and open, ironic and self-mocking, and admirably courageous in its ability to confront passion with authority and honesty. No straw arguments, artifice, or pretentions mar this compact treatment of love, pride, and self-deceit. Burnett's faith, obliquely presented, infuses his songs with sensitivity and feeling, rather than complacency. Above all, *Trap Door* is a tremendously enjoyable work.

An album like this seems to come along about once a year. Like Van Morrison and Bruce Cockburn, T-Bone Burnett has found an audience that crosses the usual categories and admires him as much for his artistry as it does for his message. Rolling Stone Magazine suggests that Burnett is the best singer-songwriter in America today, in spite of their belief that he is not a "fashionable artist." Christian Contemporary Music praises his "lyrical objectivity." Oddly enough, *both* praise his ability to maintain a moral vision in the face of uncertainty and confusion.

Burnett's career began audaciously enough with his participation in Bob Dylan's Rolling Thunder Revue, an ad hoc tour undertaken in 1978. From there, he helped form the Alpha Band which produced three distinguished, if unusual, albums in the late seventies. *Trap Door*, a low-priced six song EP, is his second solo album, and a breakthrough in terms of recognition.

If your musical teeth have been cut on platitudinous gospel music, you may find Burnett unsatisfying. Songwriters in general, and Christian songwriters especially, face a constant temptation to draw an unambiguous conclusion at the end of each song. It seems more complete somehow if the writer takes a side, makes a judgment, or pronounces the moral of the story. Burnett resists this temptation. "I Wish You Could Have Seen Her Dance" for example describes a well-dressed debutante in a way which suggests superficiality and foolishness. She sits on a jukebox, surrounded by men who want to dance with her, but she turns her head when one of them tries to kiss her. She is proud of the fact that a rock band has written a song about her, and it becomes clear that the depths of her personality can be summed up in the way she dresses to attract men whom she then ignores.

The tempting conclusion is that she leads an empty and meaningless life. Burnett chooses, instead, to repeat the chorus: "I wish you could have seen her dance..." A wealth of detail is suggested, but it is not served to the listener on a platter.

"Hold on Tight," with its fast breaking guitars and percussion, is less obscure. Burnett describes "Ortiz" and "Isabel" with selective detail. They are sinners in the gospel sense, with their own peculiar weaknesses and frailties. Burnett views them with sympathy: "And who has lived so blameless a life/as to have no need of forgiveness?" and then declares his love for both of them, one "fool" to another.

"a moral vision in the face of uncertainty and confusion"

"Diamonds are a Girl's Best Friend," a song made famous previously by Marilyn Monroe, is performed with powerful irony and self-mockery. The men who offer love at their convenience, and the girl to whom he offers the advice, both emerge as victims of fruitless passion. The song suggests that there is a more durable and beautiful kind of love, but again Burnett resists laying the issue bare. At the same time he reveals an astounding ability to suggest much with little.

"Trap Door" is a sequence of aphorisms: compact statements that rephrase worn-out cliches into fresh and invigorating images. It contains his most direct statement about his faith: "It's a funny thing about life/You got to give up your life/To be alive," and a warning about psychological traps we set for ourselves just as we seem to become aware of our own self-sufficiency. Burnett's moral vision suddenly emerges with distinctiveness and authority: "You find only pain if you seek after pleasure/ You work like a slave if you seek after leisure." There is a sad and poetic suggestion that part of being human means to find yourself alone in self-realization, but for the Son of God, who plainly colours all of Burnett's songs with brilliance and insight.

"an astounding ability to suggest much with little."

Trap Door is rightfully one of the best albums of 1982. It's updated and energetic folk-rock stylings outclass Burnett's inspirations (Dylan, John Lennon) and place him in a class with those rare other Christian artists who are able to relate their faiths as powerfully to those who do not share their assumptions as to those who do. *Trap Door* does not set out to convert the listener directly, but in its eloquent affirmation of a moral consciousness, it may help lend credibility to a gospel message some might otherwise choose not to hear.

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On File

A clear mandate

Wally van de Kleut

The Christian Reformed Church and other mainline churches have traditionally accepted the view that a just war is *a priori*, on the face of it, possible, and that the state has the right to counter armed threats, both from within and without, with force.

Authorized by God to carry the 'power of the sword', the state's objective in using force should always be to re-establish peace, and to preserve order, freedom and justice.

The intent of a just war "is not utterly to destroy but effectually to deter the lawless; the concrete aim of a just war is not the annihilation but the overpowering of the enemy state and the consequent assignment of it to its rightful place in the family of nations." (Synod 1982, *Guidelines for Justifiable Warfare*).

Missing in this formulation of the state is the practical recognition that the state is capable of great evil. Slavery of blacks was once sanctioned by many states, including England, The Netherlands and the United States. Treatment by whites of native North Americans was, and still is, often shameful and unjust.

Furthermore, in August of 1945 the U.S. government authorized the horrors of Hiroshima and Nagasaki - actions totally inappropriate to the threat. Individually and collectively, we are subject, even within democratic nations, to terrifyingly sinful directions. The nuclear arms race is one such broken direction. Synod of 1982 put it this way:

"Although a just war is in principle thinkable, and in the past was concretely possible, it is at least questionable whether, in view of the destructive power of modern weapons, it can any longer become actual. Any war which would scorch the earth, destroy all or the major part of the technical, cultural, and spiritual treasures of mankind, and annihilate the human race or leave alive only a maimed and wounded fragment of it lies outside the traditional concept of a just war and must be judged morally impermissible."

Hence Synod called the church to enjoin "upon the nations of the world their duty to establish a framework of mutual agreement to scrap these weapons, and to do so without delay under international surveillance."

Synod further called the members of the church to "support with Christian judgment, charity and vigour the existing agencies and institutions, national and international, which have been established to secure justice, understanding, and cooperation among nations and peoples."

Should we work toward justice concerning the arms race we must be prepared to risk our theories and our traditions. Our faith in Christ and our trust in God demands no less from us than did the Good News demand of the estimated Jewish order at the time of Christ.

We ought also to acknowledge that although the state is instituted by God, the governing authorities are not a law unto themselves. Perhaps it is time for Christians to further strongly challenge their governments to truly keep the peace.

When nuclear missiles are given the audacious names of Peacekeepers, and when those who peacefully and nonviolently protest the nuclear arms race are on occasion forcefully overcome by the navy, army or the police, the ironic contrast is an assault on our public sense of justice and morality.

Given the reality of such sin-filled occurences, and given as well that undoubtedly the cruise missile will all too soon fly through Alberta skies, our mandate as Christians is surely clear.

Community Report

L'Abri workers in Canada

461 Third Ave. N.W., Swift Current, Saskatchewan

Nick Cornelisse

I am thankful for this opportunity to write something about our work with L'Abri in Canada. It is an excellent way to introduce us to the Reformed community.

First of all, to prevent any misunderstanding, I must say very carefully that we are not at this moment starting a L'Abri branch. My wife (Minna) and I have come as L'Abri workers to Canada to see how the Lord will use our desire to serve Him in this country. We have not come with a blueprint! Of course, our desire and prayer is that the Lord will use us with our L'Abri vision in the lives of many.

Before telling you about some of the threads in our lives individually and as a family that led to our arrival at Winnipeg airport on August 30, 1982 - and some arrival that was, with four children, ten suitcases and two dogs - let me first explain briefly the background and purpose of L'Abri.

The L'Abri vision

The word 'L'Abri' means shelter (French). The name was taken by Dr. Francis and Mrs. Edith Schaeffer from Ps. 91:1 "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty." (N.I.V.). The Schaeffers opened their home in Switzerland about 27 years ago with the prayer and desire that their home would be a shelter for all those whom God would bring to their door. They had no blueprint, and no idea of how God would use them with this openness.

Since that beginning literally thousands have been to the L'Abri work in Switzerland, and to the L'Abri branches that have been established in The Netherlands, Sweden, England, and the U.S. Each branch has the structure of an Open House, families that take students into their homes. So, the structure has remained through all the years that very simple one of opening one's home to those whom God would send.

With that openness of the Schaeffers came a vision, what we could call the 'L'Abri vision.' Briefly stated that vision is: we believe that a) issues and ideas can be discussed and that Christianity can give honest answers to honest questions. Over the past years many lectures have been given in various areas such as philosophy, psychology, ethics, relating to everyday issues such as abortion, freedom, identity, the place of the church, family, etc.; b) it is possible to act upon the reality of the existence of God Who is there, and upon the truth of the Bible. It is L'Abri's purpose to demonstrate the existence of God as a community in these two areas.

The first area concerns the verification of Christianity intellectually. Now, I hope that many will not think right away, "Oh, so L'Abri is just for intellectuals, for college students and PhDs." Faith turns on whether the claims of the Bible are true or not. We must know not only *what* we believe, but *why*. I do think that there is immense profundity in the children's hymn, "Jesus loves me this I know, for the Bible tells me so." But, we must have sufficient basis for trust. God, the existence of God *cannot* be proven intellectually; but *all* the evidence in reality point to the truth of that what He has said about Himself, mankind, and about our world. Faith is commitment on the basis of sufficient evidence. This is true for everyone. Therefore, we must rise to the challenge of giving answers to the questions that the world asks, including those of our children. For example, the boy or girl who places a question mark behind answer 1 of the Heidelberg Catechism during the catechism class, or behind Genesis 1, must be dealt with seriously, and not in a disciplinary way.

The second area concerns the verification of Christianity in the lives of the believers. It is true, there must be some evidence of it in their lives. At our best we are very poor examples. But, there must be a *substantial* healing of Christ's redemptive work, and some reality of His existence.

For this reason, L'Abri has chosen not to ask for students through means of advertisements, drives; not to ask for money, but to place the financial needs before God, asking Him to cause those of His choice to give; not to ask for staff members, trusting that God will lead those of His choice to apply; not to freeze the structure of the work in one pattern for all places and times, but leaving this also open for the Lord's leading in a specific situation and time.

I must say that these are not purely theoretical principles. We have faced many a time, low funds, few students, and the uncertainty of the future direction of the work.

These concepts are not revolutionary. They apply to all of us, as a church and individuals, and family. What is then the uniqueness of L'Abri?

It provides the setting to discuss issues. Moreover, I am convinced that in a society that is turning further and further away from the biblical style of life, it has become necessary more than ever to have communities where this lifestyle is practiced. Many, many come who tell us, 'someone has listened to me for the first time,' or, 'now I can see what marriage is like,' or, 'I realize now that prayer is talking with a personal God.'Again I must stress that we are all broken, and will carry the brokenness of the Fall with us until death or Jesus returns.

Why we came to Swift Current

Now, what made us come to Canada, and what in the world are we doing in a small town on the prairies - Swift Current, Saskatchewan? Until I met some people from here, I had never heard of the town. I will briefly sketch our family history. I am from a Dutch immigrant family who emigrated to this country in 1953. My wife is American. I received my preseminary training at Calvin College, and my seminary training at Covenant Seminary in St. Louis, Missouri, U.S. I also attended the Free University of Amsterdam for undergraduate work. It was during my stay in The Netherlands at the Free University for doctoral studies that I accepted a call as pastor to what is now known as the "Nederlands Gereformeerde Kerken."

At the last meeting of synod of the C.R.C., "ecclesiastical fellowship was established" with this denomination. It is beyond the scope of this article to explain why I did not join the Gereformeerde Kerk (synodaal). After having pastored the churches in Dordrecht and Zwijndrecht for nearly seven years, my wife and I became head of the L'Abri work in Holland. We had previously been workers for two years in the L'Abri work in Switzerland (1966-68). For the past three years we have been doing work in Eck En Wiel (near the town of Tiel).

However, in the spring of last year we, after much prayer and consideration, felt that we wanted to get our children out of the hard, cynical European climate. It is a climate in which the relativistic style of life is taught and practiced with the complete exclusion of even the remotest possibility that the Bible offers a viable alternative.

As we sought the Lord's leading, we had two possible openings in Canada, the possibility of a call from one of the churches in the C.R.C., and pastoring in a small house church in Swift Current. We had become acquainted with the house church through one of their members at a L'Abri conference. During my visit to Canada this past summer to consider both possibilities, the door closed on the first one, while the small house fellowship committed themselves for prayer support to have us come with the possibility of starting a L'Abri in Canada. So, here we are, having acted upon the commitment of a small group of people.

God leads us

There are many uncertainties! I do not have a full-time job, do not know the direction of the work at L'Abri or in the church. Humanly speaking this is absolute folly and irresponsible. If it were not for the amazing way in which we arrived and for what God has given us so far, we would despair.

Just to give you a glimpse of what we see as God's hand, we applied for immigration in April, and received our visas in August! What usually takes at least one year, took only four months! We did not have a penny to our name. But, the money from the sale of our car, sheep, horse, organ, plus gifts was exactly enough to cover the moving expenses.

We arrived in Canada with no definite place to stay. Within four days we could not only move into a house which is ideally suited for having guests, but also could make the down payment for buying it with the gifts that had come in.

We also have our first two students! Tom was on his way from Winnipeg to California and heard about us when he was in the area. He met up with a boy, David in town, who needs further teaching and healing in his life. Both of them follow the program that is followed in the other L'Abris-four hours of study, four hours of work. We are really feeling at home by having the normal mealtime discussions, which can last several hours.

As I said, we have come with neither blueprints nor goals. However, we have come with our L'Abri experience. As a beginning we have started with Saturday night discussions, with a weekend conference once every month, and with a weekly Bible study and prayer meeting. The basement has one area as a study centre, so that local people can come in for study and those from further away can stay for a short or longer time. So far, I have had a few invitations to speak.

Against the stream

I close with the parable of Jesus in Luke 7:31-31 "To what, then, can I compare the people of this generation? What are they like? They are like children sitting in the market place and calling out to each other: 'We played the flute for you, and you did not dance; we sang a dirge, and you did not cry.'" Our generation demands that we dance to its tune, and blames us if we don't. May the tune of God's kingdom be heard today through all of us as we stand against the stream of our culture.

No, it is not rowing our boats gently down the stream. We will be ridiculed. "But wisdom is proved right by all her children" (:35). History will vindicate God. The song of His kingdom which is not very popular will be sung forever "You are worthy, our Lord and God, to receive glory and honour and power, for you created all things and by your will they were created and have their being."

Nick Cornelisse, 461 Third Ave. N.W., Swift Current, Saskatchewan S9H0S4.

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Dutch

De ICRC: Een bundeling van verdwijnende minderheden?

Kerknieuws - De gereformeerde wereld is een nieuwe internationale oecumenische organisatie rijk. Op een vergadering in Groningen van 26 oktober tot en met 4 november jl., waar vertegenwoordigers van kerken uit alle delen van de wereld bijeen waren, werd deze nieuwe loot aan de toch al redelijk wijd vertakte stam van de internationale gereformeerde oecumene (in principe althans) een feit.

Internationale vergaderingen plegen internationale aandacht te trekken, maar zo niet de bijeenkomst in Groningen. Buiten Nederland ontving ze al helemaal geen aandacht en in eigen land waren het slechts de dagbladen-met-aandacht-voor -het- kerkelijk - gebeuren, die de moeite namen er een of meer berichten aan te wijden.

Die geringe aandacht is min of meer symbolisch voor de voor het oog geringe positie die de in Groningen vertegenwoordigde kerken in hun respectievelijke landen innemen. Verdwijnende minderheden? De in de Internationale Conferentie van Gereformeerde Kerken (ICRC, naar de Engelse afkorting) vertegenwoordigde kerken menen dat hun zaak grote toekomst heeft, maar dan niet voor het oog der mensen.

In de pers is ze al bestempeld als een "vrijgemaakte GOS". GOS staat voor Gereformeerde Oecumenische Synode, de organisatie die sedert 1948 min of meer behoudende kerken van gereformeerde signatuur bundelt. De drijvende kracht achter deze GOS vormden tot voor enkele jaren de Gereformeerde Kerken in Nederland en in eerste aanleg was de GOS eigenlijk niet veel meer dan een organisatie van deze kerken en haar dochterkerken in de traditionele emigratielanden.

Later kwamen daar gereformeerde en presbyteriaanse kerken van allerlei snit bij en vandaag valt moeilijk meer vol te houden dat de gereformeerden uit Nederland nog steeds het roer in handen hebben binnen de GOS (waarbij we het dan niet hebben over de financien).

Integendeel, de Gereformeerde Kerken in Nederland zijn binnen de GOS steeds meer in het beklaagdenbankje komen te zitten. De belangrijkste oorzaak daarvan is gelegen in het feit dat deze kerken zich theologisch nogal ver verwijderd hebben van de traditionele gereformeerde opvattingen en dat de overige lidkerken van de GOS, een enkele uitzondering daargelaten, niet 'mee-geëvolueerd' zijn.

De GOS doet de laatste jaren dan ook niet veel anders meer dan praten en delibereren over de vraag of de Gereformeerde Kerken nog wel lid kunnen blijven, maar tot nu toe is de bijl nog nooit gevallen. Dat is enkele lidkerken in het verkeerde keelgat geschoten en zij namen dan ook afscheid van de organisatie, die voor hen in velerlei opzicht het enige oecumenische ontmoetingspunt in deze wereld vormde. Te denken valt in dit verband vooral aan kerken als de Schotse Free Church en de Noordierse Evangelical Presbyterian Church.

Emigranten

Nu de andere invalshoek. De scheuring binnen de Gereformeerde Kerken in 1944, die onder meer tot gevolg had dat zich in ons land voortaan ook vrijgemaakte Gereformeerde Kerken aandienden, had ook internationale consequenties.

Vertegenwoordigers naar de ICRC en het Nederlandse Synode Comite voor contact met kerken uit andere landen werden gefotografeerd tijdens hun eerste vergadering. Van links naar rechts (gezeten) Prof. Dr. J. Doekes (adviseur), Ds. K. Bruning, Australie, Ds. G. Van Rongen, Nederland, Ds. M. Van Beveren, Canada, Prof. H.M. Ohmann, (Com.). Staande: J.J. Schreuder (Com.), de heer D.J. Van Wijnen (Com.), Ds. M. Brandes (Com.), H.W. Rodink (Com.), de heer C.J. Smallenbroek (Com.), Ds. C. Van Kalkeren, Soemba/Savu, Ds. J. Bomhof (Com.), Ds. K. Deddens, Nederland, Ds. J. Visscher, Canada, Ds. J. de Gelder (Com.), Dr. Kun Sam Lee, Zuid Korea, Ds. J.Y. Lin, Taiwan, Ds. D.W.H. Thomas, Ierland, Ds. S.G. Huh, Australie, Ds. K.J. Kapteijn, Zuid Afrika, Ds. J.N. Macleod, Schotland, de heer J. Moes, Zuid Afrika, de heer Hensen (Com.), Ds. D. Lamont, Schotland.

Als je 't mij vraagt

Is het streven naar lotsverbetering geoorloofd? #2

Syrt Wolters

Diegenen die met mij in de dertiger jaren lid van een Gereformeerde Jongelingsvereniging geweest zijn en enigszins trouw meegeleefd hebben, herinneren zich deze vraag misschien nog wel. De Gereformeerde Jongelingsbond had een vijf-jarig studieprogram opgezet, waarin de verschillende 'vakken' min of meer gelijk verdeeld waren. Zo hadden we een vak 'Bijbel' en een van 'Belijdenis geschriften', 'Politiek', 'Vaderlandse Geschiedenis'; Kerk Geschiedenis' en ook 'Maatschappelijke Onderwerpen'. Voor elk vak hadden we 'leiddraden' die ons de weg wezen in het warnet van problemen die bijna bij elk 'vak' opdoken. Zo hadden we ook een leiddraad over 'Maatschappelijke Onderwerpen'. Welnu, een van de hoofdstukken in die leiddraad had onderwerp: Is het streven naar lotsverbetering ons geoorloofd?

Ik herinner me heel goed dat dat onderwerp heel wat tongen in beweging zette. Hoe kon men zoiets doms vragen? Werd het ons niet met de paplepel ingegeven dat we ons hele leven in Kerk, Staat en Maatschappij moesten inzetten voor de ere Gods? Dat was toch Calvinistisch, nietwaar? Je moest van je leven maken wat er van te maken was en al de talenten en gaven die God je gegeven had moest je aanwenden om ze tot de grootst mogelijke hoogte te ontwikkelen.

En vraag als deze, of het geoorloofd is om naar lotsverbetering te streven, klonk erg naief of bijna als een vloek. Hoe kon men zulk een vraag stellen aan jongelingen die allemaal bondelingen Gods waren! Nou, we gingen naar huis 's avonds met minstens een dubbele portie ijver om naar lotsverbetering te streven. Om Gods wil!

Ik heb heel veel te danken aan die Jongelingsvereniging en ik betreur ten zeerste dat zoiets hier niet te vinden is. Vergeleken bij wat wij hadden in de Jongelingsvereniging is het werk van onze Young Peoples Federatie maar een heel erg zwak aftreksel. Zelf heb ik het voorrecht gehad om tien jaar lid geweest te zijn van een vereniging, van 1928 tot 1938, mijn trouwjaar. Dat was nu eenmaal de gewoonte: je bleef lid tot je trouwde ook al bleef je vrijgezel tot je 40 was.

Ik heb er veel geleerd en veel is me bijgebleven. Toen in de jaren van de jongelingsvereniging begon ik mijn bibliotheek te vormen. En als dat je eenmaal te pakken heeft, raak je het niet licht weer kwijt.

Maar ik dwaal af. Terug naar lotsverbetering. Zoals ik al zei heb ik veel geleerd op de J.V. Dat wil echter niet zeggen, dat ik over sommige dingen niet anders denk dan toen. Ik sta b.v. niet meer zo geheel achter Dr. Kuyper's idee van de Pluriformiteit van de Kerk. Daar babbel ik misschien ook wel eens over te zijner tijd.

Ook over Kuyper's idee omtrent De Gemene Gratie heb ik anders leren denken. Maar mijn denken is dunkt mij wel het sterkst veranderd ten opzichte van de vraag of het ons geoorloofd is om naar lotsverbetering te streven. Zo langzamerhand, bij het ouder worden, wordt het me steeds duidelijker, bij het licht van de Schrift, dat dat (dat streven naar lotsverbetering) ons juist niet geoorloofd is. Ik ben soms zover dat ik zeg: daar geloof ik geen sikkepit meer van!

Als u dit leest verwacht ik dat velen zullen reageren met: Nou, maar dat is toch al te gortig. Er zijn niet velen die het met mij eens zijn in de eerste opslag. Maar bij enig nader denken en discussiëren heb ik toch wel meestanders gevonden.

Ik verbaas me altijd, dat er nooit in die zin over ons lot gesproken wordt als we de bergrede van Jezus lezen, waar hij zegt: Maak u geen zorg over wat ge eten zult of drinken of uw kleren en wat u maar ook nodig mag hebben. En zo in het voorbijgaan voegt hij er aan toe: Dat naar maken over eten en drinken en zo, dat doen de heidenen. Maar die weten niet beter. Maar gij, kinderen van mijn Vader, die heel goed weet wat ge behoeft, gij maakt u geen zorgen over dat soort dingen; inplaats gij zoekt eerst het koninkrijk Gods en zijn gerechtigheid en al die dingen, (eten drinken en zo, kortweg uw lot) dat wordt u toegeworpen. Zo maar, gratis voor niks!

Het Koninkrijk Gods moet het een en al zijn in uw leven. Op het moment dat u uw streven naar uw lot het eerste maakt, bent u fout. Uw lot moet u helemaal uit uw gezichtskring houden. Waar u vol van moet zijn is Gods koninkrijk en zijn gerechtigheid. Als dat zo is, dan hoeft u zich helemaal geen zorgen te maken over wat u al zo nodig hebt. Daar zorgt uw Vader in de hemel wel voor. Hoe? Ja, dat weet ik ook niet, maar Jezus zei het zelf. Wie kan dan nog twijfelen?

Nooit mag ons lot in ons streven zijn. Zodra het dat is, zijn we de koers kwijt. Dat was de eerste zonde van Adam en Eva, dat ze aan zichzelf dachten. Op het moment dat ze dit deden, waren ze verloren! En alle mensen met hen. Gode zij dank heeft hij ons niet in de steek gelaten. In Christus heeft God zich weer een nieuwe mensheid geschapen, die weer opnieuw geroepen wordt om naar dat eerste paradijs beginsel te leven: Eerst het zoeken van het koninkrijk Gods en zijn gerechtigheid.

Dat is een hels zware taak voor een zondig mens. Geloof me maar, dat ik zelf net zoveel moeite heb met die opdracht als mijn buurman in het geloof. Maar dat neemt niet weg, dat dat de juiste weg is. Niet ons lot maar zijn gerechtigheid. Verder niets.

De beantwoording van de vraag of het ons geoorloofd is om naar lotsverbetering te streven is eigenlijk een inleiding op mijn antwoord aan broeder K. Mazereeuw, die vindt dat ik met mijn adviezen in "Calvinist Contact" wat aan de late kant ben. Mijn ruimte voor deze keer is op, dus moet het wachten tot de volgende keer.

Dutch

Oudtestamentians, prof. drs. H.M. Ohmann (midden) in gesprek met twee andere deelnemers op the ICRC conferentie te Groningen

De buitenlands dochterkerken van de gereformeerden kozen veelal voor moeder en weigerden dus contact met de vrijgemaakten; in het beste geval wilden ze contact met allebei en dat was iets waar de vrijgemaakte kerken weer geen prijs op stelden. Het gevolg was dat vrijgemaakte emigranten zich niet aansloten bij de traditionele Hollandse emigrantenkerken, maar hun eigen kerken stichtten.

Zo kwamen de Free Reformed Churches in Australia, de Vrije Gereformeerde Kerken in Zuid-Afrika, de Canadian Reformed Churches in Canada tot stand. Omdat de GOS al evenmin voor de vrijgemaakten koos, kwamen de Gereformeerde Kerken Vrijgemaakt in oecumenisch opzicht in een zeer geisoleerde positie te staan.

In de loop van de jaren zestig kwam daar een beetje verandering in, toen de Nederlandse Vrijgemaakte Kerken in contact kwamen met een presbyteriaanse kerk in Korea, de Presbyterian Church in Korea (Korya Pa). De synode van Amersfoort West-1967, besloot een zusterkerkrelatie met deze kerk aan te gaan. Later volgden andere contacten. Zo werd de groep kerken die zich niet (langer) thuis voelde in de Gereformeerde Oecumenische Synode steeds groter en het verlangen naar een nieuw internationaal oecumenisch contact sterker.

Bescheiden

Op initiatief van de Gereformeerde Kerken Vrijgemaakt kwamen in november in Groningen een aantal van deze kerken bijeen. Het was nog maar een bescheiden begin: vijftien afgevaardigden van slechts negen kerken. Vertegenwoordigd waren behalve de Gereformeerde Kerken Vrijgemaakt en haar drie dochterkerken, de Schotse Free Church, de Noordierse Evangelical Presbyterian Church, de Presbyterian Reformed Church of Taiwan, de Presbyterian Church in Korea en de Gereformeerde Kerken van Oost-Soemba/Savoe (een zendingskerk van de vrijgemaakte kerken).

Doel van de bijeenkomst was een Internationale Conferentie van Gereformeerde Kerken voor te bereiden. En die opzet is geslaagd. Als alles volgens plan verloopt (dat wil zeggen: als de onderscheiden synodes en algemene vergaderingen hun fiat eraan verbinden) dan komt de eerste ICRC in 1985 in het Schotse Edinburgh bijeen.

De vergadering in de Groningse Refajahkerk verliep niet geheel zoals de organisatoren, de vrijgemaakt-gereformeerde deputaten voor betrekkingen met buitenlandse kerken zich in eerste aanleg hadden voorgesteld. Omdat zij de bijeenkomst hadden georganiseerd droeg een en ander nogal een Nederlands karakter, of beter: was het stempel van de Nederlandse kerken nogal merkbaar. Dat vonden althans met name de Schotse en Ierse afgevaardigden.

Met het afscheid van een

Vervolg op pagina 16

Onder Ons

Vakverenigingen 2

Geachte redactie:

Het volgende is naar aanleiding van het ingezonden stuk van de Heer Mazereeuw in C.C. van 24 December jl.

De neutrale vakbonden zoals ze zich heden ten dage in Canada manifesteren, zie ik als een groot kankergezwel in de samenleving. Daar deze vakbonden zich alleen en uitsluitend bekommeren om de belangen van hun eigen groep, en de belangen van anderen volkomen aan hun laars lappen, hebben ze met sociale rechtvaardigheid niets, maar dan ook niets te maken.

Wanneer hun meestal absurde eisen niet ogenblikkelijk worden ingewilligd, worden deze met stakingen kracht bijgezet, waarbij individuen zowel als bedrijven vaak financieel ernstig worden getroffen terwijl deze niets met de gehele affaire te maken hebben.

Het is verder ridicuul dat vitale bedrijven en instellingen zoals de posterijen, telefoon, politie, brandweer, spoorwegen, busdiensten, veerdiensten, en zelfs personeel van verpleeginrichtingen en ziekenhuizen ten allen tijde het stakingswapen ter hand kunnen nemen en door hun acties het economisch leven geheel of gedeeltelijk kunnen ontwrichten en enorme schade berokkenen onder het motto: "Als wij het maar hebben, een ander kan barsten".

Het feit dat de klassenstrijd hoogtij viert, brengt met zich mede dat van een harmonieuze werksfeer in de betreffende bedrijven dan in de meeste gevallen geen sprake is en er dus ook geen optimale produktie tot stand komt.

Dat het hier ook anders kan is wel gebleken in VanderHoof, B.C. bij een bedrijf dat was aangesloten bij de CLAC.

De verplichting om zich bij een bepaalde "Union" te moeten aansluiten teneinde zich een werkkring te verschaffen, is naar mijn mening in strijd met de grondwettelijke vrijheden van de mens.

De enorme ellende welke de zeer ernstige recessie momenteel toebrengt aan ruwweg 2 miljoen werklozen, belet de "unions" niet onverdroten door te gaan met hun chantage methoden, daarbij lonen en prijzen verder op te voeren en zodoende nog meer inflatie te veroorzaken en Canada's concurentie positie nog verder te verslechteren.

Voor de deplorabele toestand van onze economie zijn de "Unions" dan ook zeker niet in de laatste plaats verantwoordelijk. Voor al die honderdduizenden werklozen hebben de "Unions" geen hand uitgestoken, tenzij misschien voor een aantal van hun eigen leden.

Dat hun handelwijze zich in de nabije toekomst zal gaan wijzigen in gunstige zin, betwijfel ik sterk, temeer daar er van de momenteel aanwezige politieke partijen niet een is die de handschoen met de H.H. vakbondsleiders durft op te nemen uit angst voor stemmen verlies.

H. Brouwer,
Saanichton, BC

Persoverzicht

Carl D. Tuyl

• Het Bureau voor de Statistiek heeft voor het eerst sinds maanden een meer optimisties geluid laten horen. De cijferaars in Ottawa zien tekenen van leven in de ekonomie. Verkoop in de winkels ging omhoog, aanbouw van huizen vermeerderde en de werkeloosheid ging iets omlaag.

• "Iemand moet de eerste zijn," zeiden de onderwijzers in Quebec en met dat woord ging het onderwijzend personeel aan de hogere scholen in staking. Volgens plan gaat binnenkort ook ander overheidspersoneel in staking en René Levesque zit met de gebakken peren van zijn wet op salarisvermindering.

• Onze Minister van Financien, Marc Lalonde, is druk bezig poolshoogte te nemen in verschillende sektoren van ons ekonomies bestel. Hij wordt allerwege vermaand om niet te bezorgd te zijn over eventuele tekorten. De arbeidersbeweging en de zakenwereld adviseren hem om zoveel mogelijk geld in het bedrijfsleven te pompen. Niemand minder dan Ian Sinclair, president van de Canadian Pacific Enterprises, zegt dat het geen tijd is om kopzorgen te maken over tekorten. Lenen maar! Hier en daar klinkt een stem, als van een roepende in de woestijn, voorzichtigjes aan! Maar ik ben bang dat inderdaad de komende begroting weer een fiks tekort zal vermelden. Mijn vraag in deze is hoeveel recht hebben wij om onze kleinkinderen te belasten. En zulke massale infusies van geld brengen natuurlijk ook stijgende inflatie. Kijk maar naar Israel waar de inflatie op het ogenblik zo om en de bij 130% is. Daar gaan de mensen 's ochtends boodschappen doen om dat veel artikelen 's avonds weer duurder zijn geworden. Om maar niet te spreken van Argentinie waar de inflatie boven de 200% is gestegen. Daar gaan de mensen met kruiwagens geld naar huis en het is nog niet genoeg om er fatsoenlijk van te leven. Ik zou Lalonde aanraden om als het mogelijk is onze nationale schuld niet te vermeerderen.

• Een diepe toon van onzekerheid in de internationale ekonomiese toestand werd geintroduceerd door het falen van de olie-producerende landen om tot een produktie-overeenkomst te komen. Iedereen pompt maar raak, en de aloude wet van vraag en aanbod zal de prijs van ruwe olie naar verwacht wordt, aanmerkelijk doen zakken. En voor dat u daar hoera over roept, bedenkt u zich eens wat dat betekent voor een land als Mexico, dat al aan de rand van faillissement staat. De inkomsten van Mexico gaan nog meer verminderen, hetgeen dan weer betekent dat zelfs de rente op schulden niet betaald kan worden. En wie denkt u dat daarvan te lijden krijgen? Onder anderen Canadese banken. Het kan verkeren! Een paar jaar waren we bezorgd over de hoge prijzen van ruwe olie en nu zijn we bezorgd dat de olie te goedkoop gaat worden. Weer een bewijs dat de ekonomiese wetenschap geen amateurswerk is.

• President Reagan's toespraak over zijn komend beleid trok sterke aandacht over de gehele wereld. Zijn plan kan misschien wel het best worden samengevat in woorden die mijn lezers nog wel begrijpen: kanonnen en boter. Of hij dat voor elkaar zal krijgen is natuurlijk weer een andere vraag. De reaktie uit Moskou was te voorspellen: afkeurend. Bovendien hebben de Russen in Genève de Amerikaanse delegatie beschuldigd van sabotage in de ontwapenings onderhandelingen, en verschillende vertegenwoordigers van de NAVO landen hebben uitgeproken dat zij het Amerikaanse standpunt te weinig vatbaar voor onderhandelingen vinden.

• De Paus tekende een nieuwe "kerkenorde" in Rome die aanstaande november in werking zal treden. De nieuwe orde bevat maar eventjes 1752 artikelen, en heeft iets weg van de handhaving van onderscheid tussen de kerk als instituut en de kerk als organisme. Gemengde huwelijken worden erkend, politieke ambten worden de priesters verboden, en er is meer mogelijkheid voor deelname in de liturgie voor vrouwen.

• In Engeland zijn de werkers bij de waterbedrijven in staking gegaan, met het gevolg dat er op verschillende plaatsen geen water in de huizen is terwijl op andere plaatsen het water uit de riolering stroomt. Ook een frisse boel!

• Vermeldenswaard is ook nog een vonnis van de Hoge Raad waarbij een besluit van de gemeenteraad in Calgary tot beperking van prostitutie onwettelijk werd verklaard. Het schijnt dat ons land niet over toepasselijke wetgeving beschikt, en dat de Kamer en regering zich hierover zullen moeten bezinnen. In Den Haag werd jaren geleden het zogenaamde "tippelverbod" uitgevaardigd hetgeen de straatmadeliefjes welliswaar van het trottoir verwijderde, maar de dames, niet voor een gaatje gevangen, verhuisden naar een bepaald distrikt waar de zaken gewoon doorgingen. Het is altijd al het oudste beroep geweest en het zal wel zo blijven. Ook op dat gebied heerst de aloude wet van vraag en aanbod.

• Onze pas gearriveerde kleindochter maakt het uitstekend. Ze eet goed en ook aan het andere eind van haar spijsvertering verloopt alles prima. Carel junior heeft hechte vriendschap gesloten met Christientje van onze kerk en in die keuze zijn vroege wijsheid kenbaar gemaakt want Christientje is een schatje.

Dutch

Uit Nederland

☐ Huiseigenaren zullen maximaal 20 duizend gulden per jaar van hun belastingaangifte mogen aftrekken voor groot onderhoud aan de eigen woning. Die kosten mogen pas worden afgetrokken als zij een drempel overschrijden van twee en een half maal het huurwaardeforfait, en dat is de netto-huurwaarde van de eigen woning die voor de belastingaangifte bij het inkomen moet worden opgeteld. Schilderwerk valt niet onder de regeling.

☐ Nederland geeft in totaal 20 duizend ton voedselhulp ter waarde van 12 miljoen gulden aan Angola, Mozambique, Guinee Bissau, Kaapverdie, Soedan en Mali. Deze landen, zo zegt het ministerie voor ontwikkelingssamenwerking, kampen met grote voedseltekorten en zijn zelf niet in staat voedsel op grote schaal in het buitenland te kopen, door de slechte situatie van hun betalingsbalansen.

☐ En een nieuw illegaal gokhuis in Apeldoorn werd op de openingsavond al weer gesloten. Kennelijk per vergissing had de politie ook een uitnodiging gekregen voor de opening.

☐ De Hervormde Kerk van Scheveningen heeft de gemeenteraad van Den Haag gevraagd op zondag geen sportwedstrijden meer toe te staan, om de zondagsrust te eerbiedigen. Verder vroegen de Hervormden in december maatregelen tegen het nudisme op het Scheveningse strand, waarvan de kerkeraad zegt dat hier sprake is van een ongewenste situatie, vooral met het oog op het, volgens de raad, mede daardoor toenemende zedenbederf.

☐ Omdat er rond de jaarwisseling steeds opnieuw ernstige ongelukken gebeuren bij het afsteken van vuurwerk, heeft het Veiligheidsinsituut in Amsterdam voor het eerst een folder beschikbaar gesteld met voorlichting over veiliger vuurwerkgebruik. Jaarlijks moeten gemiddeld 60 slachtoffers van vuurwerk-ongevallen - van wie de helft met oogletsel - in een ziekenhuis worden opgenomen. Huisartsen krijgen nog eens ongeveer 7000 vuurwerkslachtoffers te behandelen.

☐ De nog jonge Nederlandse organisatie voor het behoud van de bossen - het Global Forest Fund - is in onderhandelingen met geestverwanten in meer dan 40 landen. Doel is, dat elk land zijn eigen organisatie op dit gebied krijgt. De eerste internationale activiteiten van het Global Forest Fund zijn gericht op India en Haiti. Het gaat om herbebossingsprojecten, waarvoor in totaal 250 duizend gulden nodig is.

☐ De snelst groeiende gemeente van Nederland is Almere in zuidelijk Flevoland. Met de bouw ervan werd ruim zes jaar geleden begonnen en nu al is het aantal huizen de 10 duizend gepasseerd. Er wonen 27 duizend mensen. Uiteindelijk zal Almere tenminste 250 duizend inwoners krijgen, waarmee het de vierde stad van Nederland wordt.

☐ De gemeentelijke Sociale Dienst van Amsterdam eindigde 1982 met een record-omzet aan uitbetaalde bijstand van 2 miljard gulden. Dit bedrag beslaat eenderde deel van de totale gemeentebegroting van de Nederlandse hoofdstad. Het aantal uitkeringsgerechtigden vertoont een gigantische stijging. Per maand neemt het aantal aanvragen voor een bijstandsuitkering met ruim 2 duizend toe.

☐ Het Nederlandse concern Philips uit Eindhoven gaat samenwerken met het Franse staatsbedrijf Thompson Brandt op het gebied van de consumenten-electronics. Thompson Brandt is een van de grootste Franse electronicaconcerns en heeft nog geen besluit genomen over de vraag welk video-systeem het gaat kiezen; het Europese Philipssysteem of een van de twee Japanse systemen. Thompson Brandt is ook in onderhandeling met het Westduitse concern Grundig dat voor een kwart eigendom is van Philips, en het Europese video-systeem voert. Door de zware Japanse concurrentie ziet de Europese electronische industrie zich gedwongen steeds nauwer samen te werken.

In Wantagh, N.Y. Long Island, vind men tot uitdrukking gebracht de liefde van mensen voor hun huisdieren. Deze begraafplaats voor huisdieren van Christenen en Joden is deel van een complex dat ook voorziet in de medische zorg voor dieren

Evangelische Hogeschool krijgt leerstoel in Leiden

The Windmill Herald - Bij Koninklijk Besluit is de Evangelische Hogeschool in Amersfoort bevoegd verklaard een leerstoel in de missionaire antropolinguistiek aan de Rijksuniversiteit te Leiden te vestigen. Daardoor wordt het mogelijk om ook binnen de universitaire wereld op basis van de uitgangspunten van de EH een bijdrage te leveren aan de Nederlandse wetenschapsbeoefening. In dit geval zal het daarbij onder andere gaan om de bestudering van vertaalwerk, zoals dat ten dienste van de zending verricht werd en wordt.

De Evangelische Hogeschool wordt door de toekenning van deze leerstoel in staat gesteld aan Nederland's oudste universiteit aktiviteiten te ontplooien. Dat is niet alleen voor de wetenschap van belang, maar ook voor kerk en zending. Het gaat bij missionaire antropolinguistiek om de studie van onder andere bijbelvertaalwerk in heden en verleden, zoals verricht bij volken, die het schrift tot dan toe niet of nauwelijks kenden. Niet alleen de geschiedenis van dit vertaalwerk is daarbij onderwerp van onderwijs en onderzoek, ook dient aandacht te worden gegeven aan de theoretische vooronderstellingen, waarmee bij het bijbelvertaalwerk wordt begonnen.

Nu de EH bevoegd verklaard is deze bijzondere leerstoel te vestigen, zal met kringen uit de Leidse universitaire wereld overleg worden gepleegd over de nadere invullling van dit onderwijsgebied. Men hoopt in ieder geval, dat de onderwijskundige werkzaamheden in verband met deze leerstoel in 1983 kunnen beginnen.

Een bundeling van verdwijnende minderheden?

Vervolg van pagina 15

naar hun opvatting door de Gereformeerde Kerken in Nederland gedomineerde GOS nog vers in het geheugen, waren zij naar Groningen gekomen met het vaste voornemen niet opnieuw te gaan deelnemen aan een organisatie die opnieuw door een (Nederlandse) lidkerk gedomineerd zou worden. En van dat gevoelen legden zij in Groningen vrijmoedig getuigenis af. Ze vonden er ook gehoor voor.

Deze zaak kwam vooral naar voren toen de vergadering sprak over de constitutie voor de nieuwe organisatie. De Nederlandse deputaten hadden voorgesteld in de doelstelling ook een bepaling op te nemen dat de nieuwe organisatie de volledige kerkelijke gemeenschap tussen de aangesloten kerken zou trachten te bevorderen.

Het was op een punt als dit dat de presbyterianen bezwaren aantekenden. Volledige kerkelijke gemeenschap (de zusterkerkrelatie), zo betoogden zij, is een zaak die stamt uit de Nederlandse gereformeerde traditie en wij hebben andere (veel minder ver gaande) opvattingen over interkerkelijke relaties. Beide tradities zouden huns inziens in de constitutie ruimte moeten vinden en de vergadering onderschreef dat in meerderheid. Bewust werd daarom gekozen voor een wat vagere formulering.

Ook in andere gevallen was de vergadering wat minder expliciet in haar uitspraken dan sommige afgevaardigden (met name die uit Zuid-Afrika) wel wilden. Bijvoorbeeld toen het ging om de formulering van de eisen voor lidmaatschap. Als voorwaarde voor toelating werd geformuleerd dat kandidaat-lidkerken grondslag en doelstelling van de ICRC zouden onderschrijven en bovendien geen lid zouden zijn van de Wereldraad van Kerken "of van enige andere organisatie waarvan doelstelling en handelingen in strijd zijn met de grondslag van de ICRC".

Welnu, zo redeneerden de Zuidafrikaanse afgevaardigden, als we de Wereldraad noemen, waarom zouden we dan ook de Gereformeerde Oecumenische Synode niet bij name noemen.

Dat stuitte echter op verzet. De voorzitter van de vergadering, de Steenwijkse vrijgemaakt-gereformeerde predikant predikant drs. G. van Rongen betoogde bijvoorbeeld dat de nieuwe organisatie dan teveel het karakter van een anti-organisatie van de GOS zou krijgen.

Zo waren er nog wel wat punten waarover verschil van mening bestond, maar langzamerhand groeiden de afgevaardigden uit beide tradities toch sterk naar elkaar toe, zo getuigden zij na afloop. Daarom kon voorzitter ds. Van Rongen in zijn slottoespraak opmerken dat de deelnemende kerken elkaar hadden herkend als kerken die trouw willen blijven aan het geopenbaarde Woord van God. "Onze respectievelijke kerken mogen voor het oog behoren tot de kleine minderheidsgroeperingen. Maar ondanks onze kleine getallen en onze geringe invloed op het publieke leven, bezitten we een werkelijke zegen voor de wereld: het Woord van God."

Uitkomst

Uit een door de vergadering uitgegeven slotcommuniqué blijkt onder meer dat de ICRC als grondslag de Heilige Schriften van het Oude en Nieuwe Testament, zoals beleden in de Drie Formulieren van Enigheid en de Westminster Standards heeft aangenomen. Doelstelling is de eenheid in het geloof, die de lidkerken in Christus hebben, tot uitdrukking te brengen en te versterken; de meest volledige kerkelijke gemeenschap tussen de lidkerken te bevorderen; de samenwerking tussen de lidkerken bij de vervulling van hun missionaire opdracht en andere taken te bevorderen; gezamenlijke problemen te bestuderen en tegenover de wereld een gereformeerd getuigenis te laten horen.

De eerste ICRC zal in 1985 in Edinburgh (Schotland) bijeenkomen. Roepende kerk is de Schotse Free Church. Een voorlopige commissie bestaande uit een vertegenwoordiger van de Gereformeerde Kerken Vrijgemaakt, de Free Church en de Noordierse Evangelical Presbyterian Church gaat de zaak voorbereiden. De Canadese ds. M. van Beveren uit Edmonton werd als voorlopig secretaris benoemd.

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THANKS

LOCK: Deeply moved by the boundless love from our heavenly Father, we would like to thank all those who surrounded us in his name, when he called home our son and brother, David John. May our Lord bless and enrich you as he has us.
Gerald & Janine Lock — Burlington
Karon (nee Lock) & Pete van Haartingsveldt — Burlington
Jodi Lock — at home
1336 Beaufort Drive, Burlington, Ont.

THANK YOU
to
Dr. J. Roukema
for **25 years** of faithful care to the Mulder-DeWeerd family.
Stone Church Rd. E., Hamilton, Ont.

BIRTHS

KREEFT: With much praise and thankfulness to God, we, John and Evelyn would like to announce the birth of our son, MATTHEW JARED. He was born on January 8, 1983 and weighed 9 lbs. 14 oz. He is also a welcome addition for his sisters Sandra and Anita and his brother Ryan. He is the 12th grandchild for Mr. and Mrs. Herman Postma, Strathroy and the 8th grandchild for Mr. and Mrs. Tienus Kreeft, Sarnia, Ont.

VISSER: "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well" (Psalm 139; 13,14 NIV).
We praise the Lord for one of his wonderful works, another little girl, born to us on Sunday, January 9, 1983, at 6:11 a.m. HILARY HOPE weighed 7 lbs., 15 oz., was 21½" long, and is welcomed by brother Matthias(3½) and sister Hannah(2). Grandparents sharing our joy are Mr. and Mrs. Raymond Visser of Barrhead, Alta., and Rev. and Mrs. Leonard T. Schalkwyk of Bradford, Ont.
Happy parents: Calvin and Rita Visser, Box #53, Vega, AB T0G 2H0

MARRIAGES

BYLSMA-SALOMONS: Mr. and Mrs. Bill Bylsma of Ilderton, would like to announce the forthcoming marriage of their youngest daughter, ALICE LOUISE to CHARLY ALBERT son of Mr. and Mrs. Klaas Salomons of Kerwood. Wedding vows will be witnessed by family and friends, in the presence of God, on Friday, February 18, 1983 at 7:00 p.m., in the Westmount Chr. Ref. Church of Strathroy. Rev. Johan Tangelder officiating.
Future address: 218A Victoria St., Apt. #5, Strathroy, ON N7G 3B4

C.C. would like to be a part of your new life together. Write or phone for your subscription today.

ANNIVERSARIES

's Gravensande — Ancaster
1943 — 1983
"In the shadows of Thy wings will I rejoice" (Psalm 63:7).
We, the children of,

LEENDERD and WILLY BOERS
(nee Groenewegen)

would like to acknowledge their 40th year of marriage on February 10, 1983, D.V.
May God grant you many more years together in good health Mom and Dad.
Lots of love:
Art & Rhea Boers; Lloyd, Eric, Janine — Kitchener
Ted & Jan Boers; Michael, Stacy, Krissy — Grand Rapids
Willy & Dan Graham; Jon, Ben — Grassie, Ont.
John & Diane Boers; Sonya, Doug — Grand Rapids
Jack & Hilly Boers; 8/9 — Ancaster
Anne Boers (& John) — Ancaster
Open house will be held February 12, 1983, from 1:30 - 4 p.m. at the Ryerson United Church, 265 Wilson E., Ancaster, Ont.
Home address: 136 Book Rd., W., Ancaster, ON L9G 3L1

Velsen — Winchester
1948 — February 19 — 1983
With joy and thankfulness to our Lord we hope to celebrate the 35th Wedding Anniversary of our parents,

NICK and TRUDY HUTTINGA
(nee VandeWint)

"And they that know thy name will put their trust in thee, for thou Lord hast not forsaken them that seek thee" (Psalm 9:10).
With love from your children and grandchildren:
Gerda; Katie, Willy, Nicky
Cobi & Donnie — Kimmy, Tracey, Donna, Corey
Truus & Mervin; Timmy, Angie
Robert
Home address: R.R.#3, Winchester, ON K0C 2K0

With thanks to the Lord, we hope to celebrate the 50th Wedding Anniversary of our parents,

TJEERD and TEATSKE MULDER
(nee Sikkema)

on February 9, 1983.
With love and congratulations from your children:
Art & Renny Hettinga — Embro, Ont.
Art & Susan Mulder — Tara, Ont.
Auke & Nelda DeJong — Beachville, Ont.
Bill & Tena DeHaan — Cornwall, PEI
Gary & Karen Mulder — Alliston, Ont.
Bob & Bev Mulder — Calgary, Alta.
Albert & Nelly Mulder — Kingston, Ont.
Open house on Saturday, February 12, 1983, from 3-5 p.m. at the Chr. Ref. Church, Ingersoll.
Home address: 17 Caffyn St., Ingersoll, Ont.

Onstwedde — Edmonton
1958 — 1983
With joyful hearts, we will bring tribute to our Lord for keeping his promise of our wedding day.
"It is the Lord who goes before you, he will not fail you, nor forsake you. Do not fear or be dismayed" (Deut. 31:8).
We hope to celebrate with our children, the Lord willing, our 25th Wedding Anniversary on March 3, 1983.

DICK and JANE TROOST
(nee Lantinga)

David — Red Deer
Lambert & AnneMarie Veenstra — Danny, Robby — Neerlandia
Tom, Lisa, Mandy and Derek — at home
You are invited to an open house on March 4, 1983, in the East Edmonton Chr. School gym from 8-10 p.m.
Home address: 3628 - 115 Ave., Edmonton, AB T5W 0T9

ANNIVERSARIES

Ter Aar — Winnipeg
1948 — February 26 — 1983
With joy and thanksgiving to our Lord, we are pleased to announce the 35th Wedding Anniversary of our parents and grandparents,

CHRIS and GRE VANDERNAGEL
(nee Van Eyk)

Our prayer is that the Lord will continue to bless them and keep them in his constant care.
Congratulations with all our love:
Hank & Joanne Haaksma; Kelly, Jordan — Winnipeg, Man.
Neil — Saskatoon, Saskatchewan
Henry & Janet Knoop; Lydia, Jessica, David, James — Bowmanville, Ont.
Kees & Alice Verhoef; Kevin, Nicole — Jordan Station, Ont.
Peter & Marilyn Leder; Valerie, Sandra, Gordon, Darlene — Spruce Grove, Alta.
Larry & Betty Dirksen; Christel, Steven — St. Catharines, Ont.
Sheila — at home
Home address: 584 Kimberly Ave., Winnipeg, MB R2K 0Y1

OBITUARIES

On January 23, 1983, the Lord took home our beloved sister and sister-in-law,

KLASKE DYKSTRA
(nee Boomsma)

at the age of 79.
May the Lord strengthen and comfort her husband and children.
Rommert & Janke Boomsma — Brantford
"For to me to live is Christ and to die is gain" (Phil. 1:21).

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with right hand of my righteousness" (Isaiah 41:10).
On Thursday, January 20, 1983, after a lengthy illness, the Lord released our dear husband, father, and grandfather from all earthly strife and took him home,

SIMON OOSTERHOF

at the age of 75.
Beloved husband of Trijntje Oosterhof (Dekens).
Dearly missed by his children:
John & Martha Oosterhof — Grand Valley, Ont.
Joe & Rita Oosterhof — Grand Valley, Ont.
Cor & Clara Oosterhof — Georgetown, Ont.
Alice & Nick Baratta — London, Ont.
Eiko & Diana Oosterhof — Grand Valley, Ont.
Hilda & Bob Cunningham — Shelburne, Ont.
Pieter & Helen Oosterhof — Grand Valley, Ont.
Lorette & Ted Woods — Owen Sound, Ont.
Simone & Clarence Grainger — Dwight, Ont.
Lovingly remembered by 15 grandchildren.
Home address: R.R.#2, Grand Valley, ON L0N 1G0

The Christian Fellowship Club of Orangeville, Ont., express their love and sympathy to Mrs. S. Oosterhof and family, with the passing away of their beloved husband, father and grandfather,

SIMON OOSTERHOF

on January 20, 1983.
May the Lord comfort them in their sorrow.

The Board of the Listowel Christian School extend their christian sympathy to Mrs. Jacob Thalen and family in the death of their husband, father and grandfather,

MR. JACOB THALEN SR.

May the bereaved find comfort in the words of the psalmist.
"I will dwell in the house of the Lord forever."

OBITUARIES

"And we know that all things work together for good to them that love God, to them who are called according to his purpose" (Romans 8:28).
On January 19, 1983, the Lord in his infinite wisdom took to his eternal home our beloved husband, father and grandfather,

JACOB THALEN

in his 62 year.
His loving wife and children:
Hendrika Thalen (Scholing)
Hank & Betty Thalen
Andrew & Edith Thalen
Hank & Marg van Donkersgoed
Jake & Linda Thalen
Alex & Henny Thalen
Herb Thalen
Morris Thalen & Mary Moesker
Gary & Rita Hovius
Dinah Thalen & Bert Hutten
John & Phyllis Nymeyer
and 31 grandchildren
The funeral service was held January 22, 1983. Rev. Van Oene officiated.
Home address: R.R.#4, Listowel, ON N4W 3G9

Psalm 37:5: "Wentel Uw weg op de Here en vertrouw op Hem, Hij zal het maken."
On January 27, 1983, peacefully, after a lengthy illness, the Lord in his infinite wisdom took unto himself our beloved wife, mother and grandmother,

HENDERIKA POSTHUMUS
(nee Van Duinen)

Beloved wife of Cornelis Posthumus for 42 years.
Survived by 1 brother and 6 sisters in Holland.
Loving mother of:
Peter Posthumus — Scarborough
John Posthumus — Scarborough
Evert & Marianne Posthumus; Anthony, Krista — Peterborough
Tienco & Joyce Posthumus — Oshawa
Tina & Doug Gray; Kimberley, Shayne — Ancaster
Anna & Herb Luke; Janice, Michael — Scarborough
Alice & Jess Ellerby — Peterborough
Funeral services were held on Saturday, January 29, 1983, at the Trinity Chr. Ref. Church in St. Catharines. Rev. H. Jonker officiated.
Home address: 4th Ave. Louth, R.R.#3, St. Catharines, ON L2R 6P9

January 19, 1983.
Our heavenly Father, all wise and all merciful, called to his eternal Home, our beloved son, at the age of 21 years,

DAVID LOUIS TAMMINGA

Louis & Jean Tamminga — Grand Rapids, Mich.
Tim Tamminga — Toronto
Ben & Carol Jurgens Tamminga; Niki — Kalamazoo, Mich.
Karen Tamminga — Waterloo, Ont.
Mark Tamminga — Toronto, Ont.
Ken & Nancy Tamminga — Guelph, Ont.
Catherine Horlings Hagen — Brampton, Ont., grandmother
Pat & Mike Claus; Cathy, Joanne, Michelle, Elaine — Oshawa, Ont.
uncle, aunt and cousins
Funeral service was held on January 21, 1983, at the Eastern Ave. Chr. Ref. Church, Grand Rapids, Mich.
Isaiah 40: 30,31
Home address: 1722 Stilesgate SE, Grand Rapids, MI 49508

On Sunday, January 23, 1983, it pleased the Lord to take unto himself,

DARLENE VELLINGA

at the age of 5½.
Daughter of Mr. and Mrs. Harry Vellinga.
We extend our sincere sympathy to the Vellinga family.
The staff and board of the Georgetown District Christian School.

OBITUARIES

"I'll lend you for a little time a child of mine,' He said, For you to love the while she lives; And mourn for when she's dead. I cannot promise she will stay, since all from life return."
These words express our comfort as the Lord not only gave but also took home to himself our dear little daughter and sister,

DARLENE THELMA

at the tender age of 5½ years.
Harry & Jenny Vellinga
Sheila
Wilma
Cecil
January 23, 1983.
Home address: 109 Rexway Dr., Georgetown, ON L7G 1R3

"When through the deep waters I call you to go, the rivers of sorrow shall not overflow; I'll strengthen you, help you, and cause you to stand, upheld by my gracious omnipotent hand."
May this promise sustain and comfort Harry and Jenny Vellinga and their children Sheila, Wilma and Cecil, as the Lord in his infinite wisdom took home into his eternal glory their daughter and sister,

DARLENE THELMA

our granddaughter, niece and cousin on Sunday, January 23, 1983.
Mrs. Susan Katerberg, Grandmother.
Henry & Jean Katerberg; William, Janine, Irene
Jim & Rita Bosma; Jack & Hieke Klapwijk, Sonja, Audrey, Wendy, Jamie
John & Margaret Middeljans; Sandra, Eileen & Rick Hoekstra (fiancee), John William
Bert & Gerdy VandenHazel; Wesley, Sylvia, Joyce, Kevin
Richard & Angie Katerberg
Henry & Tina Chattillon; Ellen, Rene, Janice, Rachel
Willy Katerberg & Theresa De Jong (girlfriend)

On January 22, 1983, at the age of 83 years, the Lord took home his child, our father, grandfather and great-grandfather,

KLAAS VAN DER LAAN

"For it is by grace you have been saved, through faith - and this not from yourselves, it is the gift of God - not by works, so that no one can boast" (Ephesians 2:8,9).
T. Van der Laan & I Van der Laan-Land — Ancaster
A. Van Harten-Van der Laan & H. Van Harten — Brantford
J. Hortsing-Van der Laan & W. Hortsing — Parry Sound
I. Van der Laan & M. Van der Laan-Van Harten — Mississauga
G. Van der Laan & G. Van der Laan-Boekema — Oakville
B. Van der Laan & L. Van der Laan-Hofman — Acton
24 grandchildren, 16 great-grandchildren.
The funeral service was held on January 26, 1983, in the Chr. Ref. Church of Brantford, Ont. Interment took place at the Mount Hope Cemetary, Brantford, Ont.

TEACHERS

BLYTH: Wingham and District Christian High School plans to open in September, 1983, D.V. We have decided on a principal, and we need one **teacher** to complement him in **Grades 9 and 10** in the following areas: English, history, Bible and geography; teaching knowledge of French is helpful. Please contact: Mrs. Ruth Dieleman, Secretary, P.O. Box #238, Blyth, ON N0M 1H0 or call: 1-519-523-9233.

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John Masselink, Principal
P.O. Box 182, Abbotsford, BC V2S 4N8
Tel: (604) 859-5528 (school); 859-3834 (home)

Pacific Christian School
(K-12)

671 Agnes St., Victoria, BC V8Z 2E7
Phone: (604) 479-9365

invites applications from suitably qualified teachers in the following secondary school areas:

ENGLISH/DRAMA
PHYSICAL EDUCATION (Girls)
GENERAL SUBJECTS (eg. art, science, business courses)

For details and applications contact the principal:

Mr. R. Sutton

Vancouver Christian School

Vancouver Christian School will have possible teaching vacancies for the 1983-84 school year in several areas. Please send your application and resume to the appropriate address.

SECONDARY DIVISION
3496 Haida Dr., Vancouver, B.C. V5M 3Z4
English/Socials
Science/Math

ELEMENTARY DIVISION
5621 Killarney St., Vancouver, B.C. V5R 3W4
Grade 6
Kindergarten

HAMILTON: Calvin vacancies will likely be in **Primary (K-4),** and **Intermediate (7 and 8)** grades.
This may be the year of the "turnover" due to family expansion, professional development and geographic relocation. Now's your chance to consider joining the Hamilton staff. We're a congenial bunch of hard-working professionals who will welcome both the "rookie" and the "pro."
If you're competent in history or science or remedial education, drop us a line.
If you're interested in details on the primary vacancies, contact us soon. Contact; W.H. Hultink, c/o Calvin Christian School, 547 West Fifty St., Hamilton, ON L9C 3P7; phone: (416) 388-2645.

THUNDER BAY: Thunder Bay Christian School requires a **teaching principal** for the 1983-84 school year; experience preferred. Letters of inquiry or application can be sent to the Secretary of the Board, Mrs. Cathy Ypma, 582 Hilldale Rd., R.R.#15, Thunder Bay, ON P7B 5N1 or phone: (807) 767-5634.

CLERKS

You can help keep our readers aware of what is going on in the Churches by sending your weekly bulletins or periodical newsletters to: Rev. J. Van Hamelen, Caesarea, ON, L0B 1E0.

TEACHERS

BRANTFORD: Brantford Christian School invites applications for a possible vacancy in **grade 7 and 8** for the 1983/84 school year. Please send applications to: Mr. C. Vanderveen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), (519) 752-4100 (home).

CHATHAM: Chatham District Christian Secondary School invites qualified persons to apply for the possible opening for the position of **principal,** commencing August 1, 1983. Chatham District Chr. Secondary offers a full academic program and has excellent facilities; student enrollment is 96 with 7 full-time staff members. Please send application and resume to: Mrs. Liz Vreugdenhil, Secretary of the Education Committee, 22 Briar Hill Rd., Chatham, ON N7M 5G8; phone: (519) 352-2836.

KITCHENER: Laurentian Hills Christian School requires a **kindergarten** teacher for a planned position opening September, 1983. Please send applications to: J. Hilverda, Chairman of the Education Committee, 173 Royal Orchard Dr., Kitchener, ON N2N 1T8; phone (519) 742-8018.

REDEEMER COLLEGE
Is opening a regular faculty position for a person to engage in teaching and research in **Chemistry** from a reformed Christian perspective.
Applicants should hold the Doctorate. Preference will be given to those with a strong background in Mathematics and/or Computer Science.
Candidates should send a resume before February 15, 1983 to: Justin Cooper, Acting Dean, Redeemer College, 467 Beach Blvd., Hamilton, ON L8H 6W8

ORANGEVILLE: The Orangeville Christian School invites applications for a **grade 1-2 classroom teacher** to begin in September 1983. All applications should be sent to Mr. R. Duggan, Principal, 2 Hewitt St., Orangeville, ON L9W 2T7; phone: (519) 941-7677 (home) or (519) 941-3381 (school).

ST. THOMAS: Ebenezer Christian School invites applications for a possible vacancy in the **intermediate grades** for the 1983/84 school year. Send letters of inquiry or application to: Mrs. T. Oegema, Secretary of the Education Committee, Post Office Talbotville, ON N0L 2K0; or phone: (519) 633-0514.

SARNIA: Lambton Christian High School requires a **physical education teacher** for a position opening in September, 1983. Please send applications to: Morris Schenk, Chairman of the Education Committee, 558 Brigden Side Rd., Sarnia, ON N7T 7H3; phone: 1-(519) 337-2605.

LONDON: London Parental Christian School invites applications for the position of **principal/teacher** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in southwestern Ontario, in the home of the University of Western Ontario. Possible opening in the intermediate grades as well. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

Crowded?

If you are looking for a new place to live, or conduct your business, try our Real Estate Section.

TEACHERS

SARNIA: Sarnia Christian School invites applications for the 1983/84 school year for a **grade 1** position and a possible position in the **intermediate grades** (knowledge of French will be an asset). Sarnia Chr. School has an enrollment of 240 pupils from kindergarten - 8, and is located near the shores of Lake Huron. Please submit applications to: Mrs. Gerda Vander-Meulen, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4; phone: (519) 542-4553.

SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983.
Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

CALGARY: Calgary Christian School is accepting applications to fill several vacancies in **junior and senior high grades** for September 1983. Respective majors should be in language arts, science (biology and chemistry) social studies and music (vocal and instrumental). Please forward application and resume to: Gerben Vanderveen, Principal, Calgary Chr. School, 2839 - 49th St., SW, Calgary, AB T3E 3X9

Position required
Dutch, Christian TEACHER (32), 12 years experience, is looking for a position.
Teaches all subjects in elementary school; speaks English well. Part: guidance, remedial teaching, computer assisted learning.
Good references.
Mr. P. Noordam
Post Box #60,
7920 AA Zuidwold, Holland

EMPLOY. WANTED

High school graduate seeking summer employment on a **farm** or a **farm related job**; planning to attend Ridgetown College of Agricultural Technology in Fall; resume and references available upon request. Write or call: (519) 469-3296; Ed Post, R.R.#7, Woodstock, ON N4S 7W2

Male, 22 years old, seeks employment in a **drafting office** in Southern Ontario; took 3 year Architectural Technology course at Mohawk College. Phone: (519) 853-2455.

23-year-old single man in Holland desires work on **dairy farm** in **southwestern Ontario.** Has diploma from Agriculture school in Holland as well as four years practical experience and would prefer to start this spring for a time period of one year. Phone: (519) 666-1252.

HELP WANTED

Job opportunity

Wanted: family to work on dairy farm.

Write:
L.N.R. Boersma
Stratton, ON P0W 1N0

Please state working experience and address of last employer.

Or phone: (807) 483-5393

Gevraagd een eerste **banketbakker,** bij voorkeur met Europese ervaring. Overname van eerste klas patisserie niet uitgesloten. Mr. Harry Van Setten, Continental Pastry Shoppe, 170 Lakeshore Rd. E., Oakville, ON phone: 845-5912 of 845-8588.

Central, Alta: Wanted, single Christian **hired hand** on **dairy operation;** experience and references required; position available immediately. Phone: (403) 372-2224 or (403) 372-2270.

Camp Shalom

requires for its Summer Program the following program staff members:

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Program-Area Director Art and Crafts	Athletics and Sports Asst.
Program-Area Director Music and Drama	
Program-Area Director Nature and Camping Skills	

Prefer persons with professional standing (e.g. teachers) or advanced University or College status with ability to produce creative program in their area.
* Salaries commensurate with qualifications.

For detailed inquiries write to Camp Shalom, Staff Positions,
R.R.#4, Cambridge, ON N1R 5S5
or call: (519) 623-4860

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THE SCOTT MISSION CAMP* offers disadvantaged children and youth of the inner city a Christian, wholesome and happy camping experience in the Caledon hills approximately forty miles from Toronto. Owned and operated by The Scott Mission, (a non-denominational, charitable organization) the camp provides a physically challenging and spiritually rewarding programme of group games, campcraft, swimming, Bible study, horseback riding, canoeing, and nature encounter in a variety of out-door settings.

Campers whose social background has suffered disruptive influences receive support and guidance from a group of committed, loving, young adults who serve as counsellors and programme specialists. Skilled and mature leaders are required for each of the above areas as well as for counselling, swimming instruction, hiking, and archery. All positions offer some remuneration which is scaled to the applicant's experience and skill.

If you are interested in sharing an exciting, learning, serving summer please contact:

Earl Ambrose, Director,
The Scott Mission Camp (phone: 924-4437)
502 Spadina Ave., Toronto, ON M5S 2H1

* Accredited by the Ontario Camping Association and Christian Camping Int'l.

Events/Classified Advertising

EMPLOY WANTED

Secretarial position wanted: enjoys receptional work and have good typing skills; also familiar with general office procedures, bookkeeping and word processing; have college education as well as experience and am available in the Niagara Peninsula. Please call: 934-1533.

PASTOR NEEDED

Iron Springs Chr. Ref. Church of southern Alberta, Canada has granted its Pastor a one year leave-of-absence to continue his studies. We are now looking for a person to work as **stated supply** or **intern** August 1983 - August 1984.
Anyone interested in this position please contact us before March 1, 1983 by writing to Box #208, Iron Springs, Alta., or calling (403) 738-4339 or (403) 732-4681.

KEMPTVILLE: Kemptville Chr. Ref. Church (Ontario) is searching for a new pastor. Church profile available shortly; inquiries gratefully accepted. Address correspondence to: William Van Dam, R.R.#1, Oxford Mills, ON Canada K0G 1S0 or phone: (613) 258-2708.

ST. CATHARINES: The Maranatha Chr. Ref. Church of St. Catharines, Ont., is searching for an **assistant part-time pastor.** The primary task is pastoral care for the senior members of the congregation. He must be able to converse and preach in the Dutch language. For more information or a job description, please write to the Maranatha Chr. Ref. Church, 301 Scott St., St. Catharines, ON L2N 1J4 or call: (416) 934-0631.

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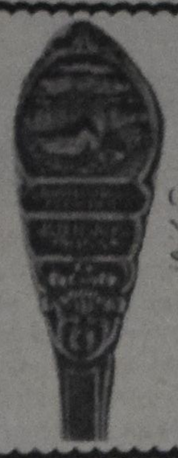

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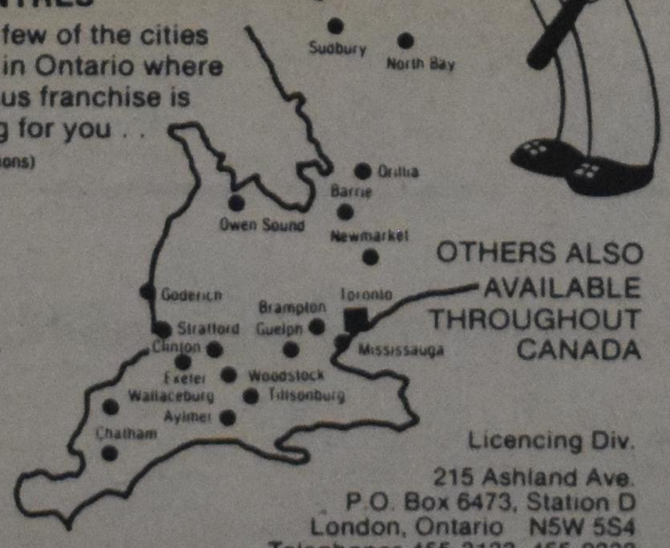

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Calendar of events

Feb. 5	Christian Farmers Federation of Ontario workshop, The Faith and Agriculture Lecture Series starting at 10:00 a.m. to 4:00 p.m., Arboretum Centre, University of Guelph.
Mar. 12	Jubilee '83 weekend. Celebrate with us the 25th Anniversary of the Wellandport Chr. School.
Feb. 9-11	Dr. Rosemary Ruether lectures on "Women's Experience and Christian Thought" at the Institute for Christian Studies, Toronto. Lectures at 3 p.m. each day.
Feb. 12	40th Anniversary and Dedication of school addition Holland Marsh District Chr. School service of thanksgiving beginning at 2 p.m., open house and refreshments afterwards.
Mar. 11-12 & Mar. 25-26	Nicholas Wolterstorff lectures on "The Calvinist Vision," "The Structure of the Modern World," "Liberation Theology and Contemporary Dutch Reformed Thought," "World Poverty," "Urban Ugliness and Aesthetics," and "Nationalism," at the Institute for Christian Studies, Toronto.
Mar. 11-12; 25-26	"Justice and Peace for Christians One Century after Kuyper." Lecture series by Nicholas Wolterstorff to be held at the Institute for Christian Studies, 229 College St., Toronto.

Calvin Seminary Choir - Southern Ontario tour - will present evening concerts at: Thurs., Feb. 24 at Grace CRC, Chatham, Ont.; Fri., Feb. 25, at Ingersoll CRC, Ingersoll, Ont.; Sat., Feb. 26 at Immanuel CRC, Hamilton, Ont.; Sun., Feb. 27 at Covenant CRC, St. Catharines, Ont. Please check local listings for the times.

Salem evenings with Herman deJong, Salem's Development Director will be in Georgetown CRC - Jan. 31; Kingston CRC - Feb. 2; Bloomfield CRC - Feb 3; Bowmanville (Maranatha) CRC - Feb 7; Belleville CRC - Feb. 10; York CRC - Feb. 14; Welland Union CRC - Feb. 16; Smithville CRC - Feb. 17; Acton CRC - Feb. 21; Whitby (Hebron) CRC - Feb. 24; Port Perry CRC - Mar. 7; Oshawa CRC - Mar. 16; Willowdale CRC - Apr. 5.

His Stubborn Love film series with Joyce Lansdorf, in the East Strathroy CRC at 8:00 p.m. on the following nights: Feb. 3, film 1 "Change Points"; Feb. 10, film 2 "Your Irregular Person"; Feb. 17, film 3 "His Stubborn Love"; Feb. 24, film 4 "God's Waiting Room"; Mar. 3, film 5 "Mourning Song"; Mar. 10, film 6 "Tough and Tender".

The Canadian Home Bible League: Van Polen Multi-Media presentations: Jan. 16, Burlington, Jan. 16, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb 27, Toronto; Mar. 6, Ottawa: Mar. 27, Willowdale.

An extension course sponsored by The King's College and St. Stephen's College, to be held at St. Stephen's College, 8830 - 112 St., Edmonton, starting at 7:30 p.m. Topics and dates:
Feb. 10: "Perception by Stereotype" led by Garth Mundle.
Feb. 17: "Despair and Hope in the Nuclear Age" led by R. Hankinson.
Feb. 24: "Christianity and the Environment: Stewardship" led by Harry Cook and Peter Mahaffy.
Mar. 3: "Tying it Together" led by Russell Savage, Darryl Auten, and Leslie-Ann Hales.

Lyle McBurney of the Ontario Association of Alternate and Independent Schools (OAAIS) on tour:
Feb. 1, 2, 3: Strathroy, London;
Feb. 22, 23, 24, 25: Oshawa, Belleville, Brockville, Ottawa;
Mar. 8, 9: Barrie, Orillia;
Mar. 16, 17: Brampton, Bolton, Mississauga.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Feb. 11	Tues. Feb. 8	Fri. Feb. 4 - 8:30 a.m.	Wed. Feb. 2 - 8:30 a.m.
Fri. Feb. 18	Tues. Feb. 15	Fri. Feb. 11 - 8:30 a.m.	Wed. Feb. 9 - 8:30 a.m.
Fri. Feb. 25	Tues. Feb. 22	Fri. Feb. 18 - 8:30 a.m.	Wed. Feb. 16 - 8:30 a.m.

Western Business Directory

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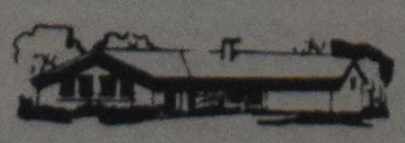

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Books

Christian living

Christian answers for the 80s

The Case for Christianity: An Eerdmans Handbook, Colin Chapman, Eerdmans/Oxford, 1981; hc., 313 pp., $19.95 (US). Rev. Johan D. Tangelder, Strathroy, ON

If you want ready answers for questions often directed to Christians, this book will disappoint you. A book with ready answers may be appealing, but it won't satisfy in the long run. Questions change. The issues are as changeable as today's prices. And sometimes, Christians answer questions non-Christians are not even asking.

How do you defend and propagate your Christian faith? It is far more important to have a framework in terms of which objections can be met than to know ready made answers to a large number of questions. This handbook provides framework to help Christians understand and spread their faith. If Christianity is true, it must be a missionary faith.

Chapman divides his apologetic (a defense of the faith) work into seven sections. He starts with (1) our current times and notes frequently asked questions: does suffering have meaning? Is there life after death? In Section (2) Christian answers are provided. He writes that Christians have a future and that they can have confidence.

(3) He says that the Christian world-view must also be understood and that, therefore, basic Christians assumptions about man, God, the universe, truth and salvation need to be studied. (4) The Christian world-view must be tested to see whether Christianity is true. It is true, he notes, and it is based on historical facts. "Attempts to detach the Christian faith from history have very serious consequences. But when we see how the Christian faith is so bound up with what has happened in history, the idea of verification in history points to one particular way in which we can test the truth of Christian beliefs." Religion and science are not in conflict. The historicity of Adam is an essential part of our Christian belief.

In section (5) alternative claims to truth are tested and ways of deciding between conflicting truth claims are explored. Major religions, key thinkers such as Acquinas and Marx, the isms-ranging from Catholic scholasticism to humanism - are evaluated.

(6) The focus here is on Jesus of Nazareth. The Christian world-view depends completely on who he was and what he claimed to be doing.

(7) This last section is an appeal to a pilgrimage of faith with Jesus Christ the Lord, who is "the way the truth and the life."

The book ends with the following quotation: "The truth of the gospel is for everyone to find and experience in his own way - whether he stumbles across it or goes out in search of it. The person who finds it and believes it will soon be able to say - with the blind man whose sight was restored by Jesus: One thing I do know: I was blind, and now I see."

Chapman's approach is thoroughly evangelical, influenced by Christian apologists Francis Schaeffer, C.S. Lewis, H. Rookmaker and R. Hooykaas. This visually attractive book includes over 1,000 quotations from writers and thinkers, as well as drawings, colour and black and white photos, which beautifully illustrate the perspectives and ideas expressed. A welcome addition to any Christian's personal library. And an excellent gift for a high school graduate or college student.

Rev. Colin Chapman was ordained in the Church of England and is now Regional Secretary of the International Fellowship of Evangelical Students in Lebanon.

Science

This earth on which we live

Christianity and the Age of the Earth, Davis A. Young, Zondervan, Mitchell, 1982; pb., 188 pp., $7.95. Fred Shrimer, Coquitlam, BC.

In recent years, the creationist view of the age of the earth and their "biblical" interpretation of the earth's origins have gained considerable support from as well as created consternation among Christians of various denominational backgrounds.

The creationist package of ideas has been advanced as a response to further entrenching of evolutionary theory. Dr. Davis A. Young, in his latest effort **Christianity and the Age of the Earth,** attempts to rescue geology and its related sciences from the chopping block, where the creationists have placed the earth sciences alongside evolution.

In their eagerness to defend biblical creation from evolution, the creationists have sacrificed sound geological principles which Dr. Young, Professor of Geology at Calvin College, finds unacceptable. In his earlier book, **Creation and the Flood** (1977), Young outlines some of the biblical evidence concerning the age of the earth, concluding that the Bible does not require Christians to hold to a young-earth view.

In the first section of his latest volume, Young surveys historical Christian thought regarding the age of the earth and provides us a context within which to place creationist thinking on this subject. In part two, he presents compelling scientific evidence that suggests the earth is far older than creationists would have us believe. In this section, Young refutes specific arguments from various creationist authors which seem to be sound scientific evidence for a young-earth view.

Using documented geological examples and accepted principles of geology, Young shows that creationists have misinterpreted and ignored geological data, and in place of sound geology, have produced an untenable "catastrophist geology" which misleads many uninformed, interested Christians.

Part three of the book discusses the theological philosophic, and scientific implications of catastrophist geology and creationist interpretation of scripture.

Professor Young's extensive use of numerous references quoting not only the creationists, but also theologians, philosophers and scientists, indicate his thorough knowledge of historic and current thinking on this subject, and provides the reader with an excellent bibliography for further reading.

Christianity and the Age of the Earth has a scholarly and intellectual style to it, and although it is peppered with scientic and technical terms (particularly the second part), most serious readers will find the book highly readable. Dr. Young has made a commendable attempt to explain the scientific/technical terminology, and succeeds in making this area of discussion accessible and understandable to readers with limited knowledge and experience in the earth sciences.

As one of the only books authored by a sincere, evangelical Christian and a serious, professional scientist, on this particularly knotty interface of faith and science, this book is highly recommended to those attempting to sort out a Christian understanding of the age of the earth, creation/evolution, fossils, the Bible and science, and related topics.

Fred Shrimer is a geologist working for a geotechnical engineering firm in Burnaby, BC

EEN SERIE BOEKEN OVER DE 2e WERELD OORLOG EN VERZET, SPIONAGE IN EN BUITEN NEDERLAND

Boiten, e.a.	Groningen in oorlogstijd - 1940-1945, 21x27½ cm., 1980, 227 pagina's, H.C.	**$21.65**
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Norel, K	Engelandvaarders - Nederlandse leger in 1940-45. Deel 1: Vogelvrij. Deel 2: Vuur en Vlam. Deel 3: Verzet en Victorie. *per deel*	**5.40**
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Bible Study

Non-sexist language unbiblical

The Language of Canaan and The Grammar of Feminism, Vernard Eller, Eerdmans/Oxford, 1982; pb., 56 pp., $3.70. John Bolt (Redeemer College), Hamilton, ON

The world of publishing has experienced a revolution in recent years by giving into feminist demands that all language has to be "inclusive," that is, not gender specific by using "men" or "his" whenever "persons" of either gender are being referred to. Among some Christian feminists the demand has even arisen that God not be spoken of as Father or he since this is sexist and offensive to women.

In this fascinating and very important book Vernard Eller develops an elaborate defense of what is, in his judgment, mistakenly referred to as "sexist" language. Borrowing categories from the British philosopher Ludwig Wittgenstein and his "language games," Eller argues that the move to allegedly non-sexist grammar is hardly innocent but destructive of a biblical worldview. The biblical worldview presents "man" as the image bearer of God, and "man" is, in Eller's judgment, not only a sexually ignorant (it does not differentiate between male and female) word but necessary to preserve the singular and personal character of humanity as it stands over against God. To speak of persons (as in chairperson, for example) is to capitulate to a very unbiblical, impersonal and individualistic view of man.

Eller also argues eloquently for maintaining the masculinity of God as presented in scripture. This is not, he argues, a cultural projection of a patriarchal age because the pressure upon Israel to attribute a dual or feminine gender to God was intense in the cultural world of the ancient near east (for example, the Baal-Astarte cult).

The biblical view is that Yahweh needs no female consort because his bride is Israel. God's "masculinity" is not a "backward cultural projection of our own human sexuality. Quite the contrary, our human sexuality is itself an imperfect derivative of that perfect gender relationship established when the in-that-moment-becoming masculine God created a feminine humanity in his own image. When the feminist grammar would forbid us to think of God as masculine and thus know him as lover or father, this is not only to reject God in his chosen approach, the way he chose for revealing himself; it is also to rob ourselves of the one model by which there was any chance of our understanding our own sexuality and learning to use it for its intended purposes and blessings."

This little tract is not easy reading but it is very important for it addresses some of the crucial theological-philosophical and cultural issues of our day. I heartily recommend it and hope its warnings and observations will be seriously discussed.

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